GAZETTEER
OF THE
DELHI DISTRICT.
1883-4.

Compiled and published under the authority of the
PUNJAB GOVERNMENT.
PREFACE.

The period fixed by the Punjab Government for the compilation of the Gazetteer of the Province being limited to twelve months, the Editor has not been able to prepare any original matter for the present work; and his duties have been confined to throwing the already existing material into shape, supplementing it as far as possible by contributions obtained from district officers, passing the draft through the press, circulating it for revision, altering it in accordance with the corrections and suggestions of revising officers, and printing and issuing the final edition.

The material available in print for the Gazetteer of this district consisted of the Settlement Reports, and a draft Gazetteer, compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. Notes on certain points have been supplied by district officers; while the report on the Census of 1881 has been utilised. Of the present volume, Section A of Chap. V (General Administration), and the whole of Chap. VI (Towns) have been for the most part supplied by the Deputy Commissioner; Section A of Chap. III (Statistics of Population) has been taken from the Census Report; Mr. Carr Stephen's work has been largely drawn upon for the Archaeology of Delhi and its suburbs; while here and there passages have been extracted from Mr. Cunningham's compilation already referred to. But, with these exceptions, the great mass of the text has been taken almost if not quite verbally from Mr. Maconachie's Settlement Report of the district.

The draft edition of this Gazetteer has been revised by Messrs. T. W. Smyth, G. Smyth, Maconachie, Carr Stephen, Parker, and Delmerick, and by the Irrigation Department so far as regards the canals of the district. The Deputy Commissioner is responsible for the spelling of vernacular names, which has been fixed throughout by him in accordance with the prescribed system of transliteration.

THE EDITOR.
CONTENTS.

CHAP. I.—THE DISTRICT

A.—Descriptive
B.—Geology, Fauna and Flora

... 1

... 16

II.—HISTORY

... 22

III.—THE PEOPLE

A.—Statistical
B.—Social Life
C.—Religious Life
D.—Tribes and Castes, and Leading Families
E.—Village Communities and Tenures

... 33

... 41

... 56

... 68

... 82

IV.—PRODUCTION AND DISTRIBUTION

A.—Agriculture and Live-Stock
B.—Occupations, Industries and Commerce
C.—Prices, Weights and Measures, and Communications

... 98

... 124

... 138

V.—ADMINISTRATION AND FINANCE

A.—General and Military
B.—Land and Land Revenue

... 146

... 149

... 159

VI.—TOWNS, MUNICIPALITIES AND CANTONMENTS

... 181

STATISTICAL TABLES (INDEX ON PAGE ii.)

CHAPTER I.—THE DISTRICT.

Section A.—Descriptive—

General description—The hills and the river
The hills and the river—The Khádar and Bángar
The Khádar and Bángar—The Dábar—The Janmá
The Janmá—South division of the district—Southern drainage lines
Southern drainage lines
Southern drainage lines—Drainage north of the hills
Drainage north of the hills—Drainage of the canal tract
Drainage of the canal tract—The Najaígarh jhíl
The Western Janmá canal—Reh
Reh—Rainfall, temperature and climate
Rainfall, temperature and climate—Disease—Delhi boil
Rainfall, temperature and climate 12—14
Delhi boil—Health of canal villages
Alleged evil effects of canal water

... 1

... 2

... 3

... 4

... 5

... 6

... 7

... 8

... 9

... 10

... 11

... 12—14

... 15

... 16
Section B.—Geology, Fauna and Flora—

Geology—Mines and minerals ........................................ 16
Stone—Crystal—Kankar ........................................ 17
Chalk—Salt—Saltpetre—Trees .................................... 18
Trees—Special plants ........................................ 19
Special plants—Wild animals ................................... 20
Wild animals .................................................. 21

CHAPTER II.—HISTORY.

Early history—Administrative arrangements in 1808 .......... 22
Administrative arrangements in 1808 .......................... 23
Administrative arrangements in 1803—Successive Residents .... 24
Successive Residents—Constitution of the district .......... 25
Constitution of the district—Tahsil arrangements .......... 26
Tahsil arrangements—State of Delhi district during Mutiny .... 27
State of Delhi district during the Mutiny—Noble exceptions to the general disloyalty ........................................ 28
Noble exceptions to the general disloyalty—General disaffection and its punishment ........................................ 29
General disaffection and its punishment—Famines ............ 30
Famines—Development since annexation—District Officers since annexation ........................................ 31
District Officers since annexation ................................ 32

CHAPTER III.—THE PEOPLE.

Section A.—Statistical—

Distribution of population ....................................... 33
Distribution of population—Migration and birthplace of population ........................................ 34
Migration and birthplace of population—Increase and decrease of population ................................. 35
Increase and decrease of population—Increase in rural population comparatively small—Mortality on the W. J. Canal ........................................ 36
Mortality on the W. J. Canal .................................... 37
Special Census in Canal Villages—Births and deaths .......... 38
Births and deaths—Age, sex and civil condition ............. 39
Infanticide—Disparity of the sexes—Causes of disparity of sexes ........................................ 40
Infirmities—European and Eurasian population ............. 41

Section B.—Social Life—

The village .................................................. 41
The village—Houses ........................................ 42
Houses—Household vessels .................................... 43
Division of time—Food ........................................ 44
Food ...................................................... 45
Food—Dress ............................................... 46
<table>
<thead>
<tr>
<th>Section C.—Religious Life—</th>
<th>Page.</th>
</tr>
</thead>
<tbody>
<tr>
<td>General statistics and distribution of religions</td>
<td>56</td>
</tr>
<tr>
<td>Religious belief—Fairs</td>
<td>57</td>
</tr>
<tr>
<td>Fairs—Church of England Mission</td>
<td>58</td>
</tr>
<tr>
<td>Church of England Mission</td>
<td>59-62</td>
</tr>
<tr>
<td>St. Stephen's Mission High School, Delhi—The Baptist Mission</td>
<td>64</td>
</tr>
<tr>
<td>The Baptist Mission—Baptist Mission schools</td>
<td>65</td>
</tr>
<tr>
<td>Baptist Medical Mission and Dispensary—Baptist Zenaña Mission</td>
<td>66</td>
</tr>
<tr>
<td>Baptist Mission girls' schools</td>
<td>67</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Section D.—Tribes and Castes, and Leading Families—</th>
<th>Page.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Statistics and local distribution of tribes and castes</td>
<td>68-72</td>
</tr>
<tr>
<td>Jâts—The Dahiýâs and Ahúlánas</td>
<td>72</td>
</tr>
<tr>
<td>Traditional origin of the Dahiýâs—The Ahúláná tradition</td>
<td>73</td>
</tr>
<tr>
<td>The Delhi Gujar</td>
<td>74</td>
</tr>
<tr>
<td>The Delhi Gujar—Brahmins of the district—Tagahs—Ahîrs</td>
<td>75</td>
</tr>
<tr>
<td>Ahîrs—Râjpurûs—Meeos—Sayads—Leading Families</td>
<td>76</td>
</tr>
<tr>
<td>Leading Families</td>
<td>77-82</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Section E.—Village Communities and Tenures—</th>
<th>Page.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Village tenures</td>
<td>82</td>
</tr>
<tr>
<td>Village tenures—Riparian Custom—Proprietary tenures</td>
<td>83</td>
</tr>
<tr>
<td>Superior proprietors—Tenants and rent—Extent of land cultivated by tenents</td>
<td>84</td>
</tr>
<tr>
<td>Extent of land cultivated by tenants—Occupancy rights</td>
<td>85</td>
</tr>
<tr>
<td>Occupancy rights—Occupancy tenants holdings—Tenants-at-will—Rent rates</td>
<td>86</td>
</tr>
<tr>
<td>Rent rates—Rent in kind—Village officers—Zaïldârs</td>
<td>87</td>
</tr>
<tr>
<td>Village officers—Zaïldârs</td>
<td>88</td>
</tr>
<tr>
<td>Zaïldârs—Chief headmen—Village headmen</td>
<td>89</td>
</tr>
<tr>
<td>Chief headmen—Village headmen—Village watchmen</td>
<td>90</td>
</tr>
<tr>
<td>Village watchmen—Agricultural partnerships—Kameras—Village menials</td>
<td>91</td>
</tr>
</tbody>
</table>
Village menials—Agricultural labourers—Petty village grantees ... 92
Petty village grantees—Wood preserves ... 93
Wood preserves—Rights in the village site—Poverty or wealth of the proprietors ... 94
Poverty or wealth of the proprietors 95—97

CHAPTER IV.—PRODUCTION AND DISTRIBUTION.

Section A.—Agriculture and Live-Stock—

General statistics of agriculture—The seasons. Rainfall ... 98
Soils of the district how classified—Distribution of soils—Agricultural implements and appliances ... 99
Distribution of soils—Agricultural implements and appliances—Sowing ... 100
Sowing—Ploughing—Lucky days ... 101
Harvesting—Hoeing and weeding—Carting grain to the threshing floor—
Modes of storing grain ... 102
Manure—Fallow land—Rotation of crops—Irrigation in Delhi—Number of wells—Kinds of wells ... 103
Number of wells—Kinds of wells ... 104
Jhalâr; dhânekli—Two modes of raising water, chârânâ and harat ... 105
How much water is required to water a given area—Area protected by a lâo on the average—Cleaning out wells—Sinking a well ... 106
Sinking a well ... 107
Sinking a well—Quality of water—Irrigation from bands ... 108
List of bands—Minor bands—Nagafgarh jhîl—Canal-irrigation ... 109
List of bands—Irrigation by tor and dâl ... 110
Abiánâ (water rates)—Canal-irrigated area—Owner’s rate how fixed—
Principal staples—Crops and areas under each.—Tabular statement of agricultural operations for various crops ... 111
Canal-irrigated area ... 112
Crops and areas under each—Cultivation of sugarcane ... 113
Tabular Statement of agricultural operations for various crops 114—116
Cultivation of sugarcane 117—120
Cultivation of melons ... 120
Cultivation of melons—Average yield. Production and consumption of food-grains ... 121
Average yield. Production and consumption of food-grains—Live-stock ... 122
Live-stock—Breeding operations ... 123
Breeding operations ... 124

Section B.—Occupations, Industries & Commerce—

Occupations of the people—Principal industries and manufactures ... 124
Jewelry 125—127
Silversmiths’ work ... 127
Silversmiths’ work—Mock jewelry—Brass and copper ware ... 128
Brass and copper ware—Tin foil—Mirrors, &c.—Lac bangles—Ivory-carving—Wood-carving ... 129
Stone-carving—Plaster work—Delhi porcelain
Delhi porcelain—Earthens toys—Models of snakes—Basket-making—Tin-working
Seal-engraving—Paper—Embroidered shoes—Textile fabrics
Gold and silver embroidery
Silk embroidery—Tinsel printing—Delhi painting
Delhi painting
Delhi painting—Course and nature of trade

Section C.—Prices, Weights and Measures, and Communications—
Prices, wages, rent-rates, interest
Weights and measures—Communications—Rivers
Prices, wages, rent-rates, interest
Ferry income—Canal navigation—Railways
Railways—Roads—Post Offices
Roads—Post Offices—Telegraphs

CHAPTER V.—ADMINISTRATION AND FINANCE.

Section A.—General and Military—
Executive and judicial—Criminal, police and gaols
Criminal, police and gaols
Criminal tribes—Revenue, taxation and registration
Revenue, taxation and registration—Government tāwīl property—Statistics of land-revenue
Education
Education—The Delhi College
The Delhi College—District school—Normal school
District school—Normal school—Industrial school
Normal school—Industrial school—Anglo-Arabic school
Anglo-Arabic school—Medical—Delhi Civil Hospital
Delhi Civil Hospital—Lunatic Asylum
Ecclesiastical—Head-quarters of other departments—Cantonments, troops, etc
Cantonments, troops, etc.

Section B.—Land and Land Revenue—
Early revenue administration—Summary Settlements
Summary Settlements—The Regular Settlement of Sunipat
The Regular Settlement of Sunipat—Its working
Early Settlements in the Delhi tahsīl—Ballabgarh. Early Settlements
Ballabgarh. Early Settlements
Ballabgarh. Early Settlements—The old assessments—Revision of 1872—80—Regular Settlement and Summary Settlement villages
Chapter VI.—Towns, Municipalities and Cantonments.

General statistics of towns—Delhi city. Description
History
The Mutiny
Objects of interest in the neighbourhood
Taxation, trade, &c.
Institutions and public buildings
Institutions and public buildings—Population and vital statistics
Population and vital statistics—Najafgarh town
Population and vital statistics—Najafgarh town
Najafgarh Town—Sunipat town
Sunipat town
Town of Faridábd
Town of Ballabgarh
<table>
<thead>
<tr>
<th>District</th>
<th>Details</th>
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<td>Total square miles (1881)</td>
<td>Total square miles (1878)</td>
<td>Cultivated square miles (1878)</td>
<td>Cultivated square miles (1879)</td>
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<tr>
<td></td>
<td>1,376</td>
<td>821</td>
<td>223</td>
<td>275</td>
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<td></td>
<td>434</td>
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<td>454</td>
<td>Not available</td>
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<td>618,515</td>
<td>439,708</td>
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<td>3,545</td>
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<td>876,594</td>
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<td>1,186,914</td>
<td>377,170</td>
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* Fixed, fluctuating, and miscellaneous. + Land, tribute, local rates, excise, and stamps.
DELHI.

CHAPTER I.

THE DISTRICT.

SECTION A.—DESCRIPTIVE.

The Delhi district, is the central of the three districts of the Delhi division, and lies between north latitude 28° 12' and 29° 13', and east longitude 76° 51' and 77° 35'. It consists of a long narrow strip of country running along the right bank of the Jumna. Its greatest length north and south is 76 miles; its average breadth is 18 miles, the broadest place being opposite the city of Delhi, where it measures nearly 26 miles. It is bounded on the north by the Pánipat tahsil of the Karnál district; on the east by the river Janná, which separates it from the Mirath and Bulandshahr districts of the North-West Provinces; on the south by the Palwal tahsil of the Gurgaon district; and on the west by the Sámplah, Gohánah, and Jhajjar tahsils of Rohtak and the Sadr tahsil of Gurgaon. It is divided into three tahsils, of which that of Ballabgarh lies to the south, that of Delhi in the centre, and that of Sunípat to the north.

Some leading statistics regarding the district, and the several tahsils into which it is divided, are given in Table No. I on the opposite page. The district contains two towns of more than 10,000 souls, namely:

- Delhi
- Sunípat

\[ \text{Delhi} \quad \text{173,323} \]
\[ \text{Sunípat} \quad \text{13,077} \]

The administrative head-quarters are at Delhi, which is situated about the centre of the eastern border of the district, on the right bank of the Janná, and on the Sindh, Panjáb and Delhi Railway. Delhi stands 31st in order of area and 12th in order of population among the 32 districts of the province, comprising 1.01 per cent. of the total area, 3.41 per cent. of the total population, and 8.35 per cent. of the urban population of British territory.

<table>
<thead>
<tr>
<th>Town</th>
<th>N. Latitude</th>
<th>E. Longitude</th>
<th>Feet above sea-level</th>
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<tbody>
<tr>
<td>Delhi</td>
<td>28° 39'</td>
<td>77° 17'</td>
<td>707</td>
</tr>
<tr>
<td>Sunípat</td>
<td>28° 59'</td>
<td>77° 4'</td>
<td>728*</td>
</tr>
<tr>
<td>Ballabgarh</td>
<td>29° 20'</td>
<td>77° 22'</td>
<td>709</td>
</tr>
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</table>

The latitude, longitude, and height in feet above the sea of the principal places in the

The hills and the river.

* Approximate.

The tract thus limited, though exhibiting none of the beauties of mountainous districts, possesses a considerable diversity of physical feature, and in parts is not wanting in picturesqueness. This it owes
to the hills and to the river. The former, which at the southern end join on to the hills of Mewát and so meet with the Aravalis, at
the other start from the river at Waázárábád, four miles north of Delhi,
and skirting the present city on the north-west and west, stretch
away nearly due south to Mahráuí. Before reaching this place, how-
ever, they branch out into two halves, one going full south, the other
sweeping round in a curve to the south-east to Arangpur, whence
again it turns south-west, and uniting with the other branch below
Bháti, holds on southward to Kot, and so out of the district into
Gurgáon. But though the main direction may thus be described,
there are here and there irregularly shaped spurs which break the
continuity of the range, and at the same time greatly extend its area.
The irregular oval enclosed by the branching halves above spoken of is
really a plateau of a light, sandy soil, lying high and dry, but with
a very useful general slope to the south-east. Here in different
places are earth work dams aggregating several miles in length, made
to catch the drainage. Of these more will be said further on.

The hills of Delhi, though not attractive in themselves, give a
pleasant view across the Jamná, and in clear weather allow, it is
said, even a glimpse of the Himálayas. Their surface is generally
bare, supporting little or no vegetation save a stunted kikar (Acacia
Arabica), or karil (Capparis aphylla), or the small bush of the béri
(Zizyphus nummularia) which, with its prickly thorn, is so inhospitable
to the foot traveller. The surface of the ground is sprinkled
with thin lamina of mica, which shine in the sunlight like gold. The
stone, which juts up from the ground here and there, is hard and
often sharp-edged. Water of course lies very deep, and irrigation
by well almost everywhere impracticable. A moderate pasture is
obtained by flocks of sheep and goats herded by Gujar boys. This tribe
has appropriated almost entirely the hill villages, as they suit their
pastoral traditions, and pastoral traditions are less repugnant than a
settled husbandry to thieving, a habit universally attributed to the
Gujar. The highest point of the range probably is near Bháti—
1,045 feet above the sea and 360* above the Jamná railway bridge
at Delhi. The breadth varies greatly. At Arangpur it is not less
than ten miles, while towards the northern end the hills dwindle
into a mere rocky ridge, only a few yards broad. That 'Ridge,' however,
since the memorable hot weather of 1857, is a name not likely to be forgotten by Englishmen. The hills divide the
district into two parts. The northern, which is the larger, is
also the more fertile and more populous. Without going minutely
into details, it may be said that this larger half of the district
consists of three parts, the Khádar or riverain of the Jamná, the
Bángar or level mainland, and the Dábar or lowland subject to
floods. The Khádar lies rather low, has a light sandy soil, and easy
irrigation from wells.

The Bángar is higher, and by nature, drier. The Western Jamná
Canal, however, traverses its whole length and affords too copious

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* Making the bridge itself 688 feet above the level of the sea. The highest
recorded flood of the river at this point was 673 feet. The sun-dial in the Fort
at Delhi gives 825 feet, but this is somewhat too high.
irrigation, which has produced a sad effect on the appearance of the country. The most casual observation during a ride across the Bângar would show hundreds of acres whitened or half whitened by the destructive rek or shor. The soil is naturally more fertile and productive than that of the Khâdar, being of a firmer consistency. The country is cut up in every direction by water-courses. Nearly on the boundary of the Khâdar and the Bângar the Great Trunk Road runs almost due north up to the end of the district.

The Dâbar lies to the west of the hills, and consists of the low ground or basin scooped out by their westward drainage, and the floods of the Sâhibi naddá, which comes down through Gurgaon from Alwar. In the rainy season the country is under water for many miles round Chhâolah and the villages near it: as the rains subside and the cold weather comes on, the greater part of the floods is carried off into the Jamnâ by the Najafgarh jhil escape, but the jhil itself, except in years of drought, covers a great many acres with the residuum, which lies in a hollow south of the villages of Bâhloolpur, Dahrî, and Zaipur.

If, as seems probable, the drainage of the hills hollowed out the Najafgarh jhil, so too the division of the Khâdar and Bângar was doubtless caused by the erratic wandering of the Jamnâ from its ancient bed. The river enters the district at a height of some 710 feet, and leaves it at about 630 feet above the level of the sea, with a course within the Delhi limits of rather over 90 miles, and an average fall of between 10 and 11 inches to the mile. The general direction is nearly due south. In the floods of the rainy season the river has a considerable breadth, swelling in places to several miles, with a maximum depth of some 25 feet. In the cold weather its normal depth is said to be four feet only; the stream is only sufficient to supply the three canals which draw from it (the Eastern and the Western Jamnâ, and the Agra Canal) and is then fordable in many places. The banks of the river are generally low, and the bed sandy, but there is said to be "a bed of firm rock" under the site of the Agra Canal weir at Okhilâl. Religious reverence is due to the Jamnâ from the Hindú, though in a less degree than to the Ganges. It passes close under the Fort at Delhi, and it must always have rounded the eastern point of the rocky 'Ridge' at Wazirâbâd. But in the northern part of the district it appears formerly to have had a course much to the west of that which it holds at present. The drainage channel, called the Budhi naddá, which comes down under the very doors of Sunîpat, would seem by the conformation of the country to have been the old bed of the Jamnâ, and this is supported by strong and general tradition. The course of the Budhi marks off the division of the country into Khâdar and Bângar. The Khâdar which, as might be supposed, lies low, may be defined as the soil which at some time or other lay either under the river or to the east of it.* The Bângar in old times lay immediately to the west of the

* An interesting evidence of this is the elongated slip-like shapes of most of the eastern Bângar villages. They evidently abutted on the river, and part of their areas is made up of the Khâdar land deserted by it. But east of this again the land is slightly higher, also favouring the theory of a sudden change to the east.
stream, and the ascent of the old bank is in most places plainly visible. How or when the river changed its course is not known; but there seems some probability that the change was violent rather than a gradual one. The physical conformation above alluded to favours this; while some countenance is also given to it by the fact that the shapes of the village areas in the Khádar do not at all suggest a gradually elongating boundary, as would probably be the case had the river gradually receded. Nor is the latter supposition rendered likely by the circumstances, so far as known, of the origin of these villages. It may at any rate be considered certain that the river once flowed beneath the walls of Sunápat, and down south by Narelah, to somewhere near Azádpur on the Grand Trunk Road near Delhi, where, beginning to feel the influence of the hills, it must have turned sharply to the east. Below Delhi its course seems to have been in the same way immediately east of the Bángar bank. This, in the immediate vicinity of the city, abuts almost directly on the stream where it now runs; the soil is hard, high, and in many places rocky. The Khádar, after reappearing in the fertile lowlands of Indarpát and Gháyáspur, is again cut off at Okhláh, where the Bángar bank juts boldly forward, giving an advantageous site for the head of the Agra Canal. For some few miles below this the ground continues the same, but then the old river would seem to have taken again a more westerly course than the present—to have passed close by the ancient village of Tilpat: then turning again south-east along a notá still visible, to have rounded closely the high bank on which the Khádar-Bángar villages in this part mostly stand. From Gharorah to Chánasah this line is very conspicuous. The Khádar south of Delhi is thus a very narrow slip of country, often only a single village in breadth.

The country immediately south of Delhi as far as Mahrauli, ToghlakábÁd, and Molarband, is rocky and undulating. This and the picturesque ruins abounding almost everywhere give the scene an interest not often found in the plains of India. Beyond this again to the south, the country lying between the hills to the west and the Khádar already described on the east becomes more flat and open, and so fit for the passage down the eastern side of its length of the Agra Canal, which keeps an almost perfectly straight course at a low level down into the Palwal táhísíl. Parallel with it, roughly speaking, is the metalled road to Agra which passes through Ballabgarh, at a distance of 22 miles from Delhi. The soil of this part is mostly a light, sandy loam, which, under good hands, is very fairly productive. The country between the Agra Road and the hills to the west begins to get level a few miles below Badarpur; it is mostly sandy, bearing the detritus from the hill slopes, and in the rainy months is marshy and in places flooded—the passage of the water is toward the south, where it debouches at the top of the Palwal táhísíl.

The drainage of the Delhi district, as may be easily seen from the map, is divided completely by the hills, and may be separately considered in these two portions. The drainage of the southern part is simple. There are three main outlets for the north Ballabgarh drainage, in its rush down eastward from the hills to the river—the
Bárahpulah, Tekhand, and Burhiyá naddís. The general flow of these water-courses, which is too violent in flood to be of much use in irrigation, is to the east; but here and there, owing to local peculiarities of soil, their course is changed, and they go sometimes east, sometimes south. The Bárahpulah drains the slopes of the hilly villages north-east of Mahrauli, and crossing the Agra Road under a fine bridge (from the number of arches of which it takes its name), runs into the Khádar just south of Humáyún's tomb. The Tekhand naddí drains the lands west of Máhrauli, crosses the road about four miles below the Bárahpulah, runs over the canal by a superpassage 2½ miles below Okhlah, and then runs southward into the river. The Burhiyá naddí drains the whole of the hills lying in the vicinity of Arangpur to its south-west and south. It is larger than the Tekhand naddí, and in flood it is sometimes violent enough to stop the passage of travellers at the point where it crosses the Mathrah Road, which is unbridged. The south Ballabgarh drainage runs more decisively south-east. The torrents and drainage channels on this part beginning from the north are as follows:—

1. There is a small channel issuing from the hills, south of the village Meolah Mahárájpur, which comes down on to the low ground of Fatehpur Chandilah.

2. A much larger stream, called the Parsaun, comes down from the Badhhkhal hill on the same low ground in Fatehpur Chandilah, a little to the south of the other. It crosses the Agra Road under a bridge, and fills the tank at Faridábád. Thenceforward it divides; one branch of the watercourse goes down the old imperial road toward the Majesar lands, and then turns eastward on to Sihi. The second goes more directly to Sihi, passing by the abádí of that village, and so on near Súrat Ram’s garden to Ballabgarh. Thence it crosses the main road again on to the low ground of Ranherah. Before the Agra Canal was dug, the water used to spread over the fields of Majheri and Chandaoí.

3. A third channel descends from the hills south of Badhhkhal through the Daulatábád land, and round to the south through Ajraunda into the limits of Majesar village. There it splits up into two streams; the main one, passing between the two abádís of Majesar, passes through the west lands of Ballabgarh on to Ranherah jhál; the other passes north of Majesar into Sárán; some water too from this naldí comes down on the south lands of Daulatábád, through Minárú to Sárán, and meets the last named stream in the dahar of Gaunchhi village.

4. Another stream comes down from the hills on the confines of Bhánkri and Páli on to the Dabúa lowlands, then through Gházípur and Naglah Gújárán, touching the south-west corner of Sárán, and falls into Gaunchhi dahar. When in heavy flood it does not stop there, but passes on to Shamápur.

5. There is a stream locally known as Bhandwánbáj which comes down south of the last named on to Kherí Gújar.

6. The sixth torrent comes out of the Páli hill. Passing by the south of the abádí of that village, it goes to Kherí like the other.
(7.) Another nald comes down from the hills near Kothrah Muhabatábád. It passes to the north of Pákal, and touches the north of the Nekpur lands joining with Nos. 5 and 6 in Kheri Gújarán. Thence running on through the south-west corner, of Naglah, and the north of Koreishápür, it goes through Sarúpur and Mádálpur, and joins No. 3 and 4 in Shamápur. Thence, moistening the lands of Jhársetí, Kandháoli, and Kailgáon, it passes through Naglah, Jogíasán, Harphaláh, Maholáh, and Kabúlpur Bángar out of the district.

(8.) This nald comes out of the hills under Mángar; it is injuriously violent, and when in flood brings down a large body of water. Its line lies close by Dhaúj, Tikrí Kalán, Firozpur Kalán, Ladhipur into the jhil of Kabúlpur Bángar.

(9.) The last nádli is the one issuing from under Kot. This is nearly as bad as Mángar nald when in flood, and damages the lands of the villages through which it flows when it comes down in heavy rains; it passes through Alampur, Sarohí, Khoi-Jamálpur, Bijupur into the marsh at Sarmátia in Palwal and thence on to the jhil of Khalílpur.

Of all of these the most violent are No. 8, the Mángar one, No. 3 from Badkhálal and No. 9 from Kot in the order named. There is no perennial stream, however; and except in the rainy season the effects are seen only in the undulating character of the ground, here and there cut into more clearly marked channels, the permanent moisture of the lower lands, and in a few villages, a pool of standing water which, though in dry seasons it disappears altogether, in wet ones swells into a jhil or marsh of considerable size. Thus in the cold weather the road is sometimes unpleasantly flooded between Sarmátia on the border of Palwal, and Ballabgarh; and duck can be generally shot on the ponds near Gaunchi throughout the winter months. As instanced above, the Agra Canal has materially altered the drainage of the east half of the Ballabgarh tahsil. There is now no room for any considerable length of drainage flow on that side. There is an escape dug from the canal south of Tílpát opposite the place where the water of the Burhiyá nádli comes in, and this meanders on in a slimy shor-mixed stream through the low Khádar north of Bhópáni on toward Bhaskaula, where it gets a doubtful exit into the river. The want of drainage here is shown in the prevalence of shor, which more or less affects all the land lying in this neighbourhood.

Turning to the drainage north of the hills, and beginning at the further end of the district, the first drainage line that draws notice is the channel of the Budhi nald mentioned above, which runs down almost due south, on the east side of the Bángar chak. This comes down to within a few miles of Delhi, but in the latter part of its course it becomes very serpentine, and hence is called there the Nág nald. It has no clear outlet, but is partly intercepted by the Gángá Toli escape, dug from the canal 13 miles above Delhi. The large sheet of water near Bhalswah Jahángirpur marks the continuation of this channel, which sooner or later it is hoped will be cleared out again. There are outlets for the drainage from the west dug into this channel near Jagdispur and Ládpur below Sunípat; but no outlet exists for the water when it comes there, except a very
irregular passage down by Pitampura, which does not do its work at all properly. Besides this naldé the Khádar has a depression, well defined in some parts, blocked up by cultivation in others, running down from Kheri Tagá, with a fork on one side through Pipli Kherá, and another through Rámamgar. Between Dhatúr and Malikpur the channel is well defined, but in Murthal it grows doubtful, appearing again in a perfect net-work of hollows and sinuous depressions in Kunashpur, Dípálpur, and Kheorah. Hence it takes a turn rather more south-east, and joins a naldé of the river at Jakhauli. From the large pond in Pipli Kherá, a small trench (it can hardly be called a ditch) has been dug for a considerable distance to the south-east to carry off the rain water, but it has not been vigorously followed up or kept in repair, and so is of little practical use. It may be asked what is the need of drainage channels in the Khádar, where the water-supply is never too abundant; but this remark supposes a greater power of absorption in the soil than actually exists. As a matter of fact the Khádar does need drainage, though in comparison with the Bángar not so much. There are not a few places in the Khádar where reh or shor is apparent, especially under the lee of the Grand Trunk Road. This work forms in some places a band several feet above the level of the adjacent country, and necessarily impedes the passage of the rain drainage toward the river. It is true there are scientific bridges at different places, but the breadth of water-way was, it would seem, intended to be enough to protect the road, rather than specially to allow free unimpeded passage of the drainage.

But the damage done in this way by the Grand Trunk Road is a mere trifle, compared with the grievous injury that has been for many years going on in the Bángar, by reason of the bad alignment of the Western Jamná Canal, and want of proper provision for drainage of the rain water and surplus moisture from irrigation.

The alignment of the canal, as it has stood for some fifty years since its reconstruction, is throughout a great part of its course in this district in a valley; and in order to allow of irrigation on the higher grounds receding from its side, its bed has been raised so as to be not seldom higher than the adjacent fields. Percolation has been of course immense. Then the distributaries have hitherto been constructed on the same principle, without any thought of economy of land or water. The water-courses often intersect each other and often run parallel side by side for long distances. It is not wonderful therefore that the damage done by water-logging is immense, and in places all but irretrievable. With the best system of drainage possible, and the best care and attention in watching over and enforcing that system, it will be a long time before the Bángar recovers itself. One branch of the drainage of the Delhi Bángar runs down to the west of Bali Kutabpur, then south south-west to Pungthallah on through the two Bajánás, and so into Rohtak to meet with the other lines at the Najafgarh jhil. Another depression systematised into a drainage cut starts from Juán, and goes south south-west by Salemsar Mára and Mahipur, and so like the other out of the district. A third runs due south from Bhatíráo through Nírthan; a fourth crosses the line of the Canal at Bhadanah.
and Jharauti with, as may be imagined, a terrible effect; while a fifth, a very important line, runs due south from the two Thánahs by Nizámpur Khurd, Khatabgarh, and passes between the two large villages Ládpur and Kankháolah with a course to the south-west into Rohtak. A sixth lies south-east of Púth Khurd and goes through Sáhibbábad, Daulatpur, Rithálah (a large part of whose lands is simply marsh) and Maghólpur Khurd, crossing the Rohtak road about a mile east of Nángloí Ját, and falling into the Najafgarh jhīl in the limits of Nángloí Saiyad. These drainage lines are not mere depressions scientifically determined to be such: they are patent to an ordinary observer riding over the ground if he carefully watches the lie of the land, and two things that always are affected by this, the character of the cultivation and condition of the soil. Except the last line the lower part of the channels lies in Rohtak, where they come in at the top of the Najafgarh jhīl.

On the other side of the canal the directions of the drainage flow are perhaps not so clear, but still they may for the most part be made out. One small line goes down between Ahulánah and Ataél; another larger one runs south-east from Khúbí through Shekhpurah and Aghwánpur; a third from Dabarpur in the same direction through Márí in the Khádar below Sháházípur. The outlet of these three is clear, or might be made so, into the Búdhí nála mentioned above. But below this there is more difficulty. There is a flow south-east from Júalán, but it gets obstructed somewhere about the road where it passes through Barwásni, and but little water passes on to Mailánah, though that seems the natural direction. About Rohat there is almost a basin, and the escape dug nearly due east to Násírpur Bángar at present does but little good. It appears to be used to take off superfluous canal water rather than for relieving the neighbourhood by drainage. Further down there is a sinuous depression below Kátípur, passing through the north-east lands of Bowánah round by Sanaúth into the Gandáh Tóli escape. This escape was dug possibly to take off the surplus water of the canal, and not for drainage purposes, though its direction is shaped so as partly to serve them. It carries off some water from Sanaúth and Rázápur Kalán, and then running sharp to the south turns again to the east at the Grand Trunk Road, which it crosses a mile south of Alípur, and thence on in the same direction to Garhí Khusru and the nála running past Búráí.

The western lines, as has been already said, converge on the jhīl below Najafgarh. There are two main passages into this one: to the north of Jáharádah and east of Dícáón comes into the low-lands at Nawádah Hashtsal; the other and larger body of drainage comes in between Mandélah Khurd and Bákárgarh, running south-east to Pindwála Kalán, and meeting the large jhīl below Chháolah. The main jhīl lies to the south-west and west of this, and is fed, as already noted, by the Sáhibí drainage from Gurgáón and the flow of hill water on the west side of the Delhi hills. This last comes down in several places; the most distinct lines perhaps are those lying about Dábí and Pálam.

A more particular account of the Najafgarh jhīl considered in its revenue and irrigation aspects will be found in Mr. Maconachie’s Settlement Report. It is sufficient to note here that the ar
drained by it is estimated at 3,072 square miles, and its water surface with a depth of 12 feet in the water gauge at Nának Heri is 56,657 acres or about 88½ square miles.* In 1833 its area was estimated at 52½ square miles, but the time of the year this refers to does not appear. Its outlet is a drain passing with a muddy sluggish flow to the north-east by Kakraula, Nilauthi, and Basei across the Rohtak road about three miles west of Delhi, and emptying itself into the Jamná just above the village of Wazirabád.

The Western Jamná Canal has for many years been a factor of enormous power in determining the condition of the zamindár in a large and densely populated portion of the district. It appears that the Dehli Canal is a work of considerable antiquity, certainly some centuries old; and the tradition of the country-side says that after copious and long continued irrigation, the Bángar chák of the district became ruined with reh, that the canal was given up, and people took to wells, or to dependence on the rainfall to nourish their crops. About the year 1815 the canal water was re-introduced. In an official document of the time it was noted that several persons were ready to contract to do the excavation and clearing work necessary for this purpose, but a "work so dignified, so popular, and so beneficial, should not fall to the share of any but the Government." It was estimated that one lakh yearly for three years would cover the expenses of the scheme, the result of which it was hoped would be to bring under cultivation "vast tracts now deserted." Lieutenant Blaine, the officer in charge of the work, was called away to the field by the Goorkha war; but operations must have been pushed on without great delay, for in 1819 the canal was running. After this no information is available before 1838, when a systematic clearance was made, and once again before the Mutiny. At the Regular Settlement in 1842 little damage from water-logging seems to have been noticed or even apprehended. But in 1856, remissions for shor began, and others were made in 1858, and since then the subject has been one of constant anxiety to all officers acquainted with the state of the case. Moderate irrigation and good drainage are all that are wanted to restore the Bángar of Delhi to the beautiful fertility described by John Lawrence about forty years ago, as allowing one "to ride for miles as through a highly cultivated garden." But every year's delay in bringing these measures into operation makes the remedy hoped for more difficult.

The existence of the evil of reh and its extensive impoverishment of the soil are too well known now to require to be dwelt on at length.† It is really impossible to tell in places how far the damage has spread. Here and there ruin unmistakeable, bare and perhaps complete, is apparent. Whole tracts of land, formerly most productive, are lying barren; white with the saline efflorescence when dry, or when wet, foul with a stagnant and sickening vapour that, once perceived, is characteristically distinguishable, and is at

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* In 1856-57 this gauge showed 15' 11", which would give a much larger area; but the capacity of the fall has been ascertained only up to 12 feet on the gauge.
† For the last conclusion arrived at by experts on the subject of reh, reference should be made to the "Report on the deterioration of land by reh in the Alligah District, North-Western Provinces," by a Committee held in 1876.
times so strong in its odour as to give the sense of being eaten like food. At this point there is no doubt of the damage. But there is a second stage, reached before the final ruin, wherein the corners of fields look unhealthy; perhaps they have a few stunted stalks on them, perhaps they are quite bare. The middle of the field which has a crop, has also here and there small patches of white or barren soil, telling too clearly of the diminished yield. But the effect of several of these patches, irregular in shape, and scattered in diverse quarters, is to make any estimate of the produce of the field very uncertain. There is, however, even before the second stage an inceptive one, where the devastation has only just begun. Here no shor is apparent on the surface of the soil, but the unhealthy look of the crop, or it may be (as in wheat), a kind of withered precociousness in the ears, shows that things are not as they should be. The fields, to a casual glance, bear their usual variegated burden of yellow and white and green; but the zamindár knows to his cost that the curse has come upon him.

Table No. III shows in tenths of an inch the total rainfall registered at each of the rain-gauge stations in the district for each year, from 1866-67 to 1882-83. The fall at head-quarters for the four preceding years is shown in the margin. The distribution of the rainfall throughout the year is shown in Tables Nos. IIIA and IIIB, while Table No. IV gives details of temperature for each of the last 14 years, as registered at head-quarters. The average rainfall for the whole district during the 12 years, 1869-1879, is 23.1 inches. This is the result of carefully abstracting the monthly returns published in the Punjab Gazette, but it is curious when compared with the larger rainfall in Pânipat, and the larger rainfall on the other side in Gurgâon, which certainly has the reputation of being a thirsty tract as compared with this district. The takšíl averages do not help in the matter, as Delhi has a larger figure than the others; thus, Sunipat gives 227, Delhi 257, Ballâbgarh 213 inches. At pages 12 to 14 will be found an analysis of the annual rainfall for the above 12 years, arranged according as it affects the autumn or the spring harvest, or both. The climate of the district is what might be anticipated from its position, as lying between the plains of the Punjab and those of the more tropical parts of Bengal. The cold weather is much like that of the Pun- jab, and there is a bleak north-west wind which makes the temperature seem lower than it actually is. On the other hand, the hot weather begins sooner by a good fortnight, though the nominal dates for commencing and leaving off pankhás are the same as those of Lahore. Tents become unpleasant after April 1, when, if the season is a normal and favourable one, the hot wind luh begins. During the succeeding months, down to the middle or end of June, the west wind should blow moderately and equally. A violent west wind is hurtful to the crops, while an east* wind is unhealthy for

* "If the east wind blow in Jetth, that is bad. If a Jât (mount and) make a horse to dance, that is bad. If a Brahmin take to wearing a knife, that is bad."
men. The four months, Phāgan, Chait, Baisākh, and Jeth make up the the Kharsa season—the dry months. Then comes the Chaumāsa—the four rainy months—Asarh, Sāvan, Bhādon, Aṣoj. In this period plentiful rain is expected and wished for, especially in Bhādon.* In Aṣoj, however, it is getting too late for cotton and til.† The air then, if the west wind blows, is fresh and healthy; the east wind is very debilitating and is said to produce boils and fever. Aṣoj brings us on to October, when the nights are beginning to get cool. Then comes the feverish season, which is always bad in Delhi, but during the last few years has been so fatal as in some parts to materially diminish the population. The canal villages, which might be thought most likely to suffer, have not been distinguished lately in this way. Towards the end of November or the beginning of December matters begin to improve, for the jāva or cold season has well begun. The four months—Katik, Mangsir, Poh, Māgh—bring us round again to the Kharsa. Rain is almost unknown in November, but is thought good for husbandry in December,‡ as if there is no rain, there will be heavy work for the oxen in watering the young rābi crops.§ and in Poh, though late, it is better than nothing.||

Tables Nos. XI, XIA, XIB, and XLIV give annual and monthly statistics of births and deaths for the district and for its towns during the last five years, while the birth and death-rates since 1868, so far as available, will be found in Chapter III for the general population, and in Chapter VI under the heads of the several large towns of the district. Table No. XII shows the number of insane, blind, deaf-mutes, and lepers as ascertained at the Census of 1881; while Table No. XXXVIII shows the working of the dispensaries since 1877. In the district Census Report for 1881, the Deputy Commissioner wrote as follows:

“The sanitary condition of most of the villages is as bad as it can possibly be. Each village is surrounded by dung-hills, and by one or more stagnant pools. In most houses the families and the cattle sleep in the same quarters, and the water of the wells is frequently brackish, or largely impregnated with organic matter. The district has seldom been visited by cholera, and the mortality from this disease has never been very high, but the villages and smaller towns suffer greatly from periodic epidemics of fever, which cause great mortality.”

The only peculiarity in the way of disease in the district is the Delhi boil. The causes of this sore are as yet not known.

* There are many sayings in the popular vocabulary exemplifying this: “If it rains in Hari, it will make (the country) prosperous.” “The showers of Sāvan are filled with pearls.” “(In) the showers of Sāvan, dry and moist [soil] all becomes green.” “If it rains in Bhādon, then both harvests will be (good):” while heat for Jath and rain for Bhādon are pitifully indicated as desirable in the forcible lines:—“Talk as a rule is good, but not too much; silence is good, but not too much. Rain is good, but not too much; sunshine is good, but not too much. But the more we get the better of rain in Bhādon, or sun in Jath, or talk in our story-tellers, or silence in our wifes.”

† “If it rains in Aṣoj, the til won’t give (good) oil, nor cotton trees (good) pods.”

‡ “With rain in Mangsir, the wheat will be of good colour.”

§ “If watering is not given in Mangsir, surely a thief has carried off the oxen.”

|| “If it rains in Poh, there will still be something of a crop, full or thin.”
Chapter I. A.

Descriptive.

Rainfall, temperature, and climate.

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**Total:**

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**Annual total of Delhi rainfall:**

896
### Statement of Rainfall in the Delhi District from 1867 to 1879—(Continued.)

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Chapter I. A. Descriptive.

Rainfall, temperature, and climate.

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Statement of Rainfall in the Delhi District from 1867 to 1879. (Concluded.)

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Annual total of Sainpur Talufi.

Annual total for the District.
but the best local opinions point to a scorbutic origin. Some years ago in the *Indian Medical Gazette* there appeared a memorandum by Lord Mark Kerr, sounding a pean over the supposed fact that "at the end of eight years" (after his Lordship's return home from India in 1864) "the disorder has almost entirely disappeared from Delhi." Inquiry was instituted by the Sanitary Commissioner with the Government of India, but the reply received did not show any evidence either one way or another. There had been no doubt a decided temporary decrease, but it was not as yet certain to be permanent, and conclusions were considered premature.\* At the City Dispensary in Delhi the annual average of cases treated for this disease for five years (1875—79) was 37.

In the villages irrigated by the Western Jamná Canal the standard of health and vitality is materially lower than elsewhere, (see further Chapter III, Section A). This fact attracted the attention of Government as long ago as 1847, when a Committee was appointed to inquire into the sanitary state of irrigated districts. The Medical Officer, Dr. Dempster, in his memorandum forming part of the report, showed that in many villages of this part, 75 per cent. of the people had disease of the spleen, and that the average proportion of the persons thus diseased to the total population of the villages examined during the inquiry, was nearly 50 per cent. In 1867 another inquiry was instituted by the Government of India, and the results reported by Dr. A. Taylor, Civil Surgeon of Delhi. This report has been printed (Selections from the Records of the Government of the Punjab and its Dependencies, New Series, No. VI). Dr. Taylor showed clearly the presence of an unusual amount of spleen disease, and its close connection with the degrees of swampiness and want of drainage found in various parts. The villages "enjoying the greatest advantages" of irrigation were almost invaria-

\* The Punjab Sanitary Commissioner, when called on for opinion and facts, said that there was great doubt as to the latter, consequently an opinion induced from them would be premature. He evidently inclined to the opinion, however, that the disease could be said only to be in abeyance. The cases in the Dispensary, though less than half in 1870 and 1871 as compared with the five years before, had in the earlier months of 1872 again mounted up to nearly their former numbers.

The following medical description of the sore has been furnished by Lal Bahadur Kishenbé, Assistant Surgeon in charge of the City Dispensary at Delhi:-

"This disease is similar in its nature to Biskra Button, Aleppo evil, Lahore sore, Meoltan sore, &c. ; it would be better, therefore, to call all of these by a common name; and the designation 'Oriental sore,' proposed by some writers, is the most appropriate. It attacks persons of all ages and positions in life and both sexes indiscriminately, but children between the ages of five and ten seem most liable to it. Depraved nutrition from climatic influences is believed to be the cause of its production, but the exact nature of these influences is unknown.

"It attacks generally the most exposed parts of the body, e.g., the face, forearms, hands, legs, and feet, but has been seen on the chest, abdomen, and other parts generally covered as well. It commences as a papular eruption, attended with itching soon followed by a crushed pustule and ultimately by irregular ulceration, which may last any length of time, but which, so far as I have seen, never destroys the deeper tissues. There is no certain cure for it; strong caustics sometimes eradicate it by destroying the necrotized cells contained in the meshes of the tissues attacked. There are several stimulating and astringent native remedies in vogue as specifics for the sore, but I have never seen any material benefit arising from them. Change to a better climate has appeared beneficial to troops suffering from it. Its pathology is under dispute; some observers of authority say it is of a parasitic origin, while others of equally high reputation deny this altogether."

Health of canal villages.
bly those where the debilitating disease assumed its most prominent form. While drawing a sad picture of the state of the people, he alludes to the improved drainage of the Najafgarh tract, and shows that, while in 1845 the splenic enlargements were 43 per cent., in 1867 they were only 5-37. The flood level had sunk three feet, and the aspect of the people was healthy and robust.

Besides fever, the zamindārs of the canal villages complain that copious irrigation of the land brings with it, though they do not know how, impotence in the men. On this point information is of course very doubtful: the earliest report on the matter, that of Mr. Sherer (Selections from the Records of the Government of India in the Public Works Department No. XLII) expressed the same opinion. "The unfruitfulness of women in canal villages is a subject of "common remark, and the consequent difficulty of inducing other Jāt "families to give their daughters to the men of Pānipat, and the "environs of the canals generally, is very great." Dr. Taylor heard that sexual incapacity existed greatly among men, but that women were not barren in the same proportion. The local belief is the same; and it is said in addition that the women are generally more healthy than the men. Two reasons are given—the women come from other villages—often villages not irrigating from the canal, and so have a healthier stock to begin with. Secondly, they work more than the men. This sounds strange, and is only half true; but there is no doubt that the women in the canal villages look less lazy and demoralized than the men, who are indeed a very degenerate race.

SECTION B.—GEOLOGY, FAUNA, AND FLORA.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Punjab in the way of detailed geological investigation, that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the province as a whole has been most kindly furnished by Mr. Medlicott, Superintendent of the Geological Survey of India, and is published in extenso in the provincial volume of the Gazetteer series, and also as a separate pamphlet.

The mines of the district are thus returned in the Administration Report:—Chalk mines at Kasūmpur and Arangpur, the former leased by the villagers for Rs. 300 a year, the latter not worked at present; 24 kankar mines in various villages, yielding 933,000 maunds annually, worth some Rs. 8,000; bajri mines at Bānskauli and Raisīnah, yielding annually 1,000 maunds, worth Rs. 250; nine stone mines yielding 4,950 maunds, worth Rs. 1,265; a crystal mine at Arangpur, not worked at present. The quantities here stated are probably unreliable. The noticeable minerals therefore of the district, so far as known, are stone, crystal, kankar and chalk; though it is said the quartz-like formation of the hills* renders the existence of

* Their scientific description is given as follows:—

"A core of quartzite with more or less vertical bedding, and the associated rocks as far as they are exposed on the flanks of the ridges, indicate advanced metamorphism,"
gold not impossible, and the known presence of crystal at Arangpur has been recently alluded to as favouring the probability.

The quartz-like kind of stone is hard, and not easily worked, except for uses not requiring delicate shape. It is seen at its best in many of the old buildings round Delhi, where it fitsly harmonises with the sombre dignity of the Pathán style. For the Agra Canal a considerable quantity was used, but for the new Delhi Branch the softer and more malleable Agra stone has been preferred. There is also a sandstone found in the hills near Ballabgarh, which is soft and looks handsome when worked up. The Rájá’s palace, now the tahsíl at Ballabgarh, shows some very pretty pieces of this work in pillars and arches.

The only place where crystal has been brought to the surface is in the limits of Arangpur, a hill village about two miles south of Delhi. A mine here was first started, it is said, a hundred years ago by the Rájá of Ballabgarh, who spent a good deal of money in getting out and sending for sale a supply of the mineral. Most of the pieces, however, were small octagonal blocks of no great commercial value, and after this one attempt the Rájá gave up the enterprise and closed the mine. After the Mutiny a Khatrí of Delhi took a contract for working it; but after spending some Rs. 1,500 in trying to find the crystal, gave up the attempt and his contract also. The locality of the mine is rather inaccessible; it lies to the south-west of the village, which itself is a collection of huts, at a considerable distance from the main road. Dr. Thompson, in his report on rock crystal mines says that “the crystal does not occur in its primitive position, “but in a secondary deposit of silicious breccia, very highly impregnated “with iron; each crystal is cased in a sheath of haematite. As we “go downwards the rock becomes less ferruginous, and lower still is “met with in pieces of pure quartz, embedded in a matrix of almost “pure white clay.”

Kankar* is found more or less extensively throughout the district. In Sunipat it is not regularly worked, but in nine villages it has been found, and doubtless might be obtained, if needed, in a good many more. In Delhi tahsíl 33 villages produce it, chiefly in the subcolline and marshy parts. In Ballabgarh 22 villages are shown as producing it. Very little digging is required to reach the beds, and in some of the channels of the hill streams it comes out on the surface. The chief element in its cost is that of carriage and transport to the place where it is required for use. It is not appropriated for roads in this district so exclusively as in others, where it is the only material available. Macadamite is also used, and the station roads are many of them laid with bajri, a reddish gravelly kankar† found in the beds of hill torrents and such like places. Bajri is cheaper than kankar, but is not so durable, and softens more under heavy rain.

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* “A calcareous concrete consisting of carbonate of lime in irregular kind of foliated pieces.” (“Punjab Products,” p. 141.)

† Disintegrated gneiss,” as Mr. Baden-Powell says, p. 39, “Punjab Products.”
Chalk is either worked, or known to exist in Kasûmpur, Mahrauli, Malikpur Kohî, and Arangpur. It is dug out of a rude mine made by sinking a shaft 30 or 40 feet deep, and five or six feet in diameter, and then making tunnels in all directions horizontally at the bottom. The blocks (dallá or dhír), that are turned out whole, are sold on the spot; the smaller pieces (tikyá) are taken to the Máchah village, and there washed and dried, and then sold for whitening. The local idea makes stone fuse into chalk by a kind of subterranean ignition. The product is of some value: in the village of Kasûmpur, the lease of the chalk mines has for some years past brought in an income of over Rs. 300, on the average. The expenses of excavation, carriage, washing, and making up into cakes for market sale, are estimated at Rs. 15-6 per 100 maunds, the bázar price of which is about Rs. 30.*

Salt is not now made anywhere in the Delhi district, though it used to be in certain Khádár villages, where the marks of the earth-beds (sar) are still evident. Saltpetre is occasionally made in different parts. During the last ten years 30 licenses have been given for this purpose in 15 villages.†

Coming to vegetable products of the soil, the district is not well wooded throughout, but in many parts the trees are abundant enough to give a pleasant variety to the landscape, and in some a bird’s-eye view of the country from an elevated spot gives an effect not unlike that of an English park. In other parts, particularly in the hills, in the marshy lands near Najafgarh, and in the inferior parts of the Khádár, trees are scarce, and there is nothing to relieve the monotony of the prospect. Along the Western Jamná Canal are fine avenues of shisham and other trees, and promising plantations of kikar and shisham have sprung up on the banks of the Agra Canal. The Mathrah road is not well shaded, nor, except in a few parts, is the Grand Road in the north. The commonest trees are the well-known kikar (Acacia Arabica) and jâl (Panjábí pîla or van—Salvadora oleoides). In uncultivated lands these are specially found. In Sunipat, for instance, there are woody stretches of the jâl extending for miles, and in the hot weather, especially if the râbî crop has been poor, hundreds, almost thousands, of the more destitute classes are to be seen feeding and sleeping by turns in the stunted groves. The pîpal (Ficus religiosa), fârásh (Tamarix Indica), nîm (Azadirachta Indica), bor (Ficus Indica), bakán (Melia sempervirens), dhák (Butea frondosa) and bér (Zizyphus jujuba) are indigenous and found in many places, as also the bushes—karîl (Capparis aphylla), khâir (Acacia catechu), jânt (Sesbania Egyptiaca), and kîngot (Balanites Egyptiaca). It is doubtful whether shisham and sîris are indigenous in

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* The zamâdârs do not dig the chalk themselves; they lease the righ to strangers, generally men of low caste, living in the neigbourhood. Cooly labour at this work fetches 1½ annas per diem, living for the digger working down below, and 2 or only 1½ annas for the lighter work on the surface.

† These are—
- Sunipat—Râmpur, Kandal, Pinánâ, Nizampur.
- Delhi—Dindiâna, Malakpâr, Najafgarh, Kar.
- Ballabgarh—Bhopâni, Jâîl allus Unchâgdon, Shájahânpur, Majheri, Sîhi, Pha-pûnda, Aghwânpur, Fatehpur Bilôck.
the sense of not having been introduced from other parts; they grow well only where they get more than natural moisture. In canal villages a common tree is the jāmōd or āmād, which appears to be a variety of the jāman—the natives call it as a synonym chotā jāman. This tree grows on the side of small watercourses on the edges of fields, reaches a height of 50 or 60 feet, and has a dark fresh foliage like the jāman. The fruit is very inferior. The fruit-trees found in the more favoured spots are numerous and good. Some gardens near Delhi produce mangoes of a delicious flavour: the jāmans (Syzygium jambolanum) are not bad; while oranges, peaches, plums of sorts, lemons, pomegranates, guavas, figs, alūchās (Prunus domestica), imli (Tomarindus Indica), &c., are also found.

One or two plants seem to deserve mention here on account of their importance to the agriculturist as a source of income, or as affording valuable material for various agricultural purposes.

(1.) The singhārā or water-nut (Trapa bispinosa) grows in ponds and pools of standing water in many parts of the district. It is said, however, that the water must be clean (an expression to be interpreted according to Jāt rather than English ideas), and the soil of the bed of the pond should not be under the influence of reh. The long stalks of the plants reach up to the surface of the water (in which they grow), and upon which float their green leaves, and their pure white flowers expand beautifully among them in the latter part of the afternoon. The nut grows under water after the flowers decay, and is of a triangular shape, and covered with a tough brown integument adhering strongly to the kernel, which is white and esculent, and of a fine cartilaginous texture. They ripen in the latter end of the rainy season and are eatable till November. The best plants are then (Hindū month Kaṭik) left for seed: in Mangsir the cultivators break the nuts off and put them in matkas, keeping the vessels always filled with water, changing it every other day. In Mogh they take the seed to a pond, and throw it in broad-cast; or if the water is scarce they sow it in beds (kiārīs) with water standing in them. The plant shoots up in the spring; its green head is called chhāti. There are two kinds, harā (green) and lāt (red). The green kind is generally eaten fresh, while the red is ground into a flour which is eaten by Hindūs at times of abstinence (hart) from food. They are then allowed to eat fruits (phal-ahār) among which this is reckoned. The produce of the plant is very variable, but a biswa of land covered with water should grow 1 or 1½ maunds, giving 20 or 30 maunds to the bigha. The price is also uncertain; at the first incoming of the crop, especially if it is a light one, the fresh nuts will cost 1 or 1½ anna a ser; in the full season they may come down to 8 or 6 annas per maund, and when very cheap may be only taka dhari, i.e., 6 pies for 5 ser = 4 annas a maund. Dry nuts are sold at 8 ser per rupee. The Najaqgarh jhīl used to be noted for its produce of this article, which is considered a light and healthy food; but at present, though it certainly grows there, it is not so largely cultivated as formerly. The sowing is done by Jhīnwars (Kahārs), who are allowed to use the village ponds for the purpose by the zamindārs either as return for services to the community, or on payment of rent; say
Rs. 2 a bigha, or on condition of letting the families of the proprietors take a portion of the crop from time to time as they need it for food. The singhada in some villages is a valuable source of water-income (jalkar) to the community.

(2.) 'Jhārī (panj-pitchi—Tamarix dioica) is found chiefly in Khādar uncultivated land, especially in the belas of the river. It grows sometimes seven or eight feet high, but on the average reaches only to a man’s waist and answers to many uses with the zamindar—either as fuel, or made up into baskets or rustic brooms (wherewith to sweep his threshing floor), or lining the sides of a kachā well. The baskets are made by Kahārs, who pay 1 anna per day for the right of cutting as much of the bush as they can carry away in their banghī. The actual cash income therefore is not much, except on lands near the city, but the agriculturist looks on it as of considerable use.

(3.) Sārkandā (Saccharum proserum) is a reed that grows to a height of 10 or 12 feet; it is found in alluvial marshes, but also on the side of the canal, and sometimes of its distributaries. It must have moisture, and is fond of mud. Some villages, such as Jākhali, Tehri, Daulatpur, and Burari, make very considerable sums of money by the sale of this reed. It is used for the roofing of thatched buildings, and for the reed-chair which is so much in fashion among natives. Its price is measured by sheaves, each tied up with a rope made of the leaves, two and a half cubits long. Such a sheaf is called bind and is worth about an anna.

(4.) Pāla (Zizyphus nummularia) is a small thorny bush-weed which grows pretty well all over the district, but chiefly in poor lands, and especially on the ridge-like tract of land in Delhi tahsil, near Nangloī Jāt, and Bakarwālā. In Sunpāt it favours Lālherī and Rajū, and that sandy neighbourhood, while in the hills it grows extensively. In the Ballabgarh Bāngar, too, there is a great deal. This uninviting plant gives a very useful food for buffaloes, cows and goats. Camels and goats indeed like it better than any thing almost. It is considered heating, and so is good for the cold weather.

It is cut twice in the year (in Kāṭik and Chet) with a gandasi, and is sold at 3, 4, or 5 maunds the rupee.

The following note on the wild animals of the district has been kindly furnished by Dr. Kavanagh:

"Pig abound all along the banks of the Jamnā, being found in the jhārī jungle where there are no crops, and in the latter when they are high enough to afford cover. Foxes and hares are plentiful on the eastern bank of the Jamnā, but do not seem to inhabit the western bank to the same extent. Black buck are found almost everywhere. Chākāra abound in the range of hills which runs north-east of Delhi, being especially numerous at Bhunsi, Sinah, and the part of the Ridge in this neighbourhood. Wolves are not plentiful, but they are to be usually found in the neighbourhood of the old cantonment, especially during the time soldiers are there encamped, at which time, I have seen them in numbers quite close to my tent. Jackals abound. Hares are found generally throughout the district. Peafowl are plentiful. Duck and snipe are plentiful in ordinary years, but in dry years they are scarce. The nilgai is to be con-
stantly found near the villages of Borari and Khadipur, and in my pigsticking excursions I constantly came across them in these parts. They are also constantly found at Bhuni due east from the Ridge. Black and grey partridges are plentiful, the former being found principally in the high jungle along the banks of the Jamná, and in the crops when the season is advanced. The mongoose is very common, and so is the hedge hog. I have known the latter commit sad havoc in a garden in the Cantonments. Snakes of every kind are plentiful, the cobra especially so. The old Fort called the Kolá is infested with them, and it has been a common pastime for members of the garrison to go there hunting for them, especially in the rainy season or immediately preceding it. * Leopards are found in the outlying villages. I have myself seen them at Tuglakábád. Pára are abundant, especially in the neighbourhood of Borari on the bank of the Jamná, where in my pigsticking excursions I have seen as many as, 40 or 50 in an hour. Mahí, rohi, and batchua are found in the river Jamná and at Okhlah in the Agra Canal, and the entire river is infested with muggurs the gurryal predominating; but the snub-nosed man-eater is also plentiful. In that part of the river opposite the present rifle range they may be seen any afternoon in hundreds swimming about or basking on the edge of the water. Between the old Fort and Okhlah, they are equally numerous."

Monkeys in some villages bordering on the shady avenues of the Western Jamná Canal are quite a nuisance.† Within the past five years rewards to the amount of Rs. 908 have been given for the destruction of 10 leopards, 367 wolves, and 1,128 snakes. Ducks of various kinds are found in the ponds in the cold weather; snipe in several places in marshes; quail are not uncommon in the fields; partridges, both black and grey, are abundant, and kílão are fond of the fields of gram when the grain has not yet hardened.

* Natives distinguish three kinds of snake: (1) kílão, black, poisonous, and almost always fatal; (2) pílão (yellow) not fatally poisonous; (3) chitkáuvia (spotted worse than the pílão, but not so bad as the kílão. Kala ke eje díva as kalá—is a well known saying among the samindars. Literally: "In presence of the black (snake) the lamp won’t burn." There is an idea that if a kílão eje име gets into the house, the lamps burn dimly, under the fascination, as it were, of the animal. As a proverb it means there is no doing anything against a powerful person.

† Mr. Maconachie writes: "I once heard it seriously urged as an objection to the alignment of a rágdá through the lands of the speaker’s village, that the canal officers would be sure to plant trees, and trees would be sure to bring monkeys, and monkeys would do all sorts of damage to the crops. The fact is a serious one, especially as the Ját may not kill a monkey even when he catches him in furto manifesto. All that he can do is to station a loud voiced kámin at the point he most wants guarded, hoping that he won’t go to sleep. But as a rule the monkeys look in portentously good condition,"
Chapter II.

HISTORY.

The history of the Delhi district, previous to British rule, is the history of the city of Delhi, which has from the time of its first foundation been the seat of the ruling dynasty, Rájpút, Pathán, Mughal or Mahratta. To write it in full would be to recite the history of Northern India. A brief outline of the principal events which have affected the fortunes of the city itself, with especial reference to the architectural remains which are there to be found, is given in Chapter VI; but no attempt will be made to furnish any more detailed narrative of the historical events which preceded the introduction of British rule.

On the 11th September, 1803, the Mahrattas were defeated in the battle on the Hindan by General Lake; and three days afterwards the English entered Delhi as the real masters of the Mughal Empire. The tract then added to the territories of the East India Company included a considerable strip of country to the west of the river Jamná, north and south of Delhi. It was determined to assign a large portion of the territory thus acquired to King Sháh Alam and his descendants, in order to provide for the maintenance and dignity of the Royal family. The arrangements to be made were thus described in a despatch by Lord Wellesley, dated Fort William, 2nd January 1805:

"The Governor-General in Council has determined to adopt an arrangement upon the basis of the following provisions:—That a specified portion of the territories in the vicinity of Delhi, situated on the right bank of the Jamná, should be assigned in part of the provision for the maintenance of the Royal family. That those lands should remain under charge of the Resident of Delhi, and that the revenue should be collected and justice should be administered in the name of His Majesty Sháh Alam, under Regulations to be fixed by the British Government. That His Majesty should be permitted to appoint a Diwán and other inferior officers to attend at the office of the Collector, for the purpose of ascertaining and reporting to His Majesty the amount of the revenues which should be received, and the charges of collection, and of satisfying His Majesty's mind that no part of the produce of the assigned territory was misappropriated. That two Courts of justice should be established for the administration of civil and criminal justice, according to the Muhammadan law, to the inhabitants of the city of Delhi, and of the assigned territory. That no sentences of the Criminal Courts extending to death should be carried into execution without the express sanction of His Majesty, to whom the proceedings in all trials of this description should be reported, and that sentences of mutilation should be commuted. That to provide for the immediate wants of His Majesty and the Royal household, the following sums should be paid monthly in money from the Treasury of the
Resident of Delhi—to His Majesty for his private expenses, Sicca Rupees 60,000; to the Heir-apparent, exclusive of certain jāgīrā, Sa. Rs. 10,000; to a favourite son of His Majesty, named Jagat Baksh, Sa. Rs. 5,000; to two other sons of His Majesty, Sa. Rs. 1,500; to His Majesty's fifty younger sons and daughters, Sa. Rs. 10,000; to Shah Nawāz Khān, His Majesty's Treasurer, Rs. 2,500; to Sayad Razā Khan, British Agent at His Majesty's Court, and related to His Majesty by marriage, Sa. Rs. 1,000; total per mensem, Sicca Rupees 90,000. That if the produce of the revenue of the assigned territory should hereafter admit of it, the monthly sum to be advanced to His Majesty for his private expenses might be increased to one lakh of rupees. That in addition to the sums specified, the sum of Sa. rupees 10,000 should annually be paid to His Majesty on certain festivals agreeably to ancient usage.

According to this arrangement, the assigned tract, afterwards known as the Delhi Territory, was excluded, by Regulation VIII of 1805, from the operation of the General Regulations, and, subject to the restrictions alluded to in the despatch already quoted, placed under the charge of an officer styled the Resident and Chief Commissioner of Delhi. The King retained exclusive civil and criminal jurisdiction within the Palace, consulting the Resident in important cases, while throughout the assigned territory justice was administered according to Muhammadan law by British officers, but in the name of the King, and sentences of death were referred to the King for approval. The fiscal arrangements were under the entire control of the Resident and his subordinates. This assigned territory included, with certain exceptions, the whole of the present divisions of Delhi and Hissār. The chief exceptions were Sirsa and part of Hissār, held by the Bhattis,* and parts of Karnāl, which were in the hands of independent Sikh Chiefs. There were also other exceptions in the estates of certain noblemen, who were found by the British in possession of considerable tracts, which they held, on tenures more or less permanent, from the Delhi Kings or the Maharrattas. Such were the estates of the Rājā of Ballabgarh in this district, of Jhajjar in Rohtak, and of the Begam Samru in Gurgāon. These alienations were for the time recognized by the British Government. It will be noted elsewhere in what manner the greater part of them successively, by lapse or otherwise, came under direct British rule. In addition to the payments for the maintenance of the Royal family already detailed, which were made from the British Treasury, the Crown lands and other property denominated taiyāl (see Chapter V, Section B), possessed by the King and several members of the Royal family, were in no way interfered with. The income from this source amounted to about 1½ lakh of rupees per annum.

In 1809, financial difficulties being removed by the cessation of war, the British Government increased the allowance of the Royal family to one lakh of rupees per month, this sum being payable without reference to the income of the Delhi territory. This state of things continued until 1832.

* See Gazetteer of Hissār district.
when by Regulation V of that year, the office of Resident and Chief Commissioner was abolished. The affairs of the Delhi territory were to be administered in future by a Commissioner in correspondence with the Government of the North-West Provinces, the powers heretofore exercised by the Resident as Chief Commissioner being vested in the Board of Revenue and the High (Sadr) Court at Agra. By the same Act it was laid down that the Commissioner of Delhi territory and his subordinates should in their administration conform to the principles and spirit of the Regulations. This enactment put an end to the anomalous system of administration above described; and henceforth, in name as well as in actual fact, the administration passed into the hands of the East India Company. The Delhi territory continued to form a part of the territory under the Government of the N. W. Provinces till 1858, when after the reconquest of Delhi from the Sepoy mutineers, it was annexed to the newly formed Lieutenant-Governorship of the Punjab.

The first Resident of the Delhi territory was Sir David Ochterlony,* who was in charge from 1803—1806. He had not been a year in office before the city was besieged by Holkar, whose large and well-appointed army was, as is well-known, successfully beaten off by a handful of Europeans and natives under the gallant leadership of their soldier-governor, until Lord Lake returned. General Ochterlony's bravery, however, was more acceptable to Government than his civil administration, and in 1806 he was removed to Ludhiana, then a frontier station. His successor, Mr. R. G. Seton from Bareilly, was a man of high character and amiable temperament, but wanting in self-confidence, and in practical energy of decision. He leaned much on a stronger man than himself, Charles Metcalfe, who on Seton's departure for Europe in 1810 was appointed to the important post of Delhi Resident. For nine years he remained in it, developing that administrative experience and vigorous practical wisdom which afterwards placed him so high on the roll of Indian names. As a mere boy he had in 1809 confronted and successfully treated with the great Ruler of the Sikhs, and the early charge of the Delhi Residency was the immediate reward of his brilliantly self-reliant management of the treaty of the Satlaj—"one of the best kept treaties of Indian History." In December 1818 he entered the troubled period of his life by transfer to Haidarabad as Resident, and Ochterlony returned for two years with Henry Middleton as Collector. In 1821 Ochterlony went to Rajputana, and, after an acting charge by Middleton, Alexander Ross was appointed in 1822 to the administration as Agent to the Governor-General. In 1823 William Fraser acted as Agent, and then Charles Elliot succeeded for a few months when he went as Agent to Farukhabad, and Charles Metcalfe came back again as Resident with control of Rajputana,

His name by a characteristic metathesis is known among the natives as Leni akhtar.
and the conduct of foreign relations with Kabul and Lahore. In this capacity he was present at the memorable siege and capture of Bharatpur. In 1828 he was appointed member of the Governor-General’s Council, and was succeeded by Sir E. Colebrooke. The scandal that occurred in this gentleman’s time is well-known, and also the unpopular but courageous part taken in the matter by Charles Trevelyan, then acting as his Secretary. The way in which the affair is described in a native account, perhaps by an intentional euphemism, is that “in his time, Rām Gopāl, and others of his dependants, made bribes run high” (rishvatsidani ka bazar garm kiyā). The result was that the Resident was removed. William Fraser was appointed to act, but was also removed for openly showing sympathy with the accused. /Mr. Hawkins succeeded, but as he was not acceptable to the king, Mr. Martin was appointed, and remained there till 1832, when the Residency was abolished, and an Agency again constituted. Rājputānā was made a separate charge, leaving Delhi and the protected territory and the foreign relations still with the local administration. William Fraser, however, was murdered in 1835 at the instigation, as it was proved, of the Nawāb of Firozpur, who met with condign punishment. Then came the long administration of Thomas Metcalfe, reaching for 18 years up to 1853. During his time, in accordance with the march of political events, and the advance of our border toward the north, the protected States were put under George Clerk, afterwards Sir G. Clerk, at Ludhiānah. Hānsi, Hissār and Sirsa still remained connected with Delhi. In November 1853, Thomas T. Metcalfe died, and next month Simon Fraser became Agent and Commissioner. The tragic end of this officer, killed on the fatal 11th of May 1857, is well known. In September 1857, when Delhi was taken, Mr. C. B. Saunders was appointed Commissioner, while Hissār, Hānsi and Sirsa were made into the separate Commissionership of Hissār under the charge of Mr. E. Brandreth, with political charge of the petty States of Dujānāh and Lohārū. Pātaudi remained under the Delhi Commissioner.

The Delhi territory was first divided regularly into districts in 1819. The district of Delhi, as then constituted, consisted of two parganas, the “northern” and the “southern.” Between them they comprised the present Delhi tahsil, the northern portion of the present Ballabgarh tahsil, and a small portion now included in the Rohtak district. The greater part of the Ballabgarh tahsil was then independent.† The present Sunpat tahsil, with its head-quarters at Lārsauli, formed the Lārsauli pargana of the Pānpat district †.

For a detailed account of this, see Col. Sleeman’s “Rambles of an Indian Official”, Vol. 2, pp. 209—231.

† Ballabgarh was confiscated after the Mutiny. See Chapter VI, ?
†† See Gazetteer of the Karnal district.
It was only transferred to Delhi in 1861. The present arrangement of the tahsil dates from 1862. At some time between 1848 and 1853, a considerable tract to the east of the Jamná, including (by the Census of 1853) 160 villages and an area of 193 square miles, was added to the Delhi district from the districts of Mirath and Bulandshahr. This, under the name of the “Eastern pargana,” continued to form part of the Delhi district until the Mutiny and the transfer of the Delhi territory to the Punjab. The immediate charge of what is now the Delhi district was held first by a Principal Assistant, and subsequently by a Collector under the Resident and Civil Commissioner. The first distribution of the Delhi territory was into divisions, an Assistant being entrusted with the charge of a division. At this time Sunípat formed part of the Northern Division with head-quarters at Pánipat, while Delhi and part of Ballabgarh formed the central division. Gurgáo and Rohtak and the parts round these made up the southern and western divisions. In 1820 the Civil Commissionership was abolished or changed for a Deputy Superintendent on Rs. 3,000 a month, whose duties were primarily revenue; and about the same time Delhi was put under the Board of Revenue, North-West Provinces.

The arrangements as to tahsil appear to have been as follows:—

As regards Sunípat there were at first two tahsil, both having their head-quarters at the town; then another, a small one, with a very poorly paid tahsildár, was made up at Ganaur. This was the state of things in 1835, when (1) Sunípat Bángar had a tahsildár drawing Rs. 50 a month and the revenue was Rs. 2,13,040; (2) Sunípat Khádár, a tahsildár on Rs. 50 and revenue Rs. 70,999; (3) Ganaur, a tahsildár on Rs. 30 and revenue Rs. 67,444. It is not clear whether this revenue includes jāgir or not. In 1836 the Ganaur tahsil was incorporated with the Sunípat Khádár, and the tahsildár’s pay was revised as follows: tahsildár Bangár, Rs. 175; tahsildár Khádár, Rs. 125. This administration continued till 1851, when the two Pánipat tahsil were made one, and the same amalgamation took place in Sunípat, the one tahsil being called Larsaulí. Larsaulí then remained, with its 205 villages, in Karnál district till 1857, when it was transferred to Delhi. For Delhi the head-quarters were at first in the city, then at Najafgarh; then there were two tahsil, one at Mahrauli and one at Bawanah. The Bawanah tahsil was moved to Alípur, and after the Mutiny to Delhi. Mahrauli was given up and its villages divided between Delhi and Ballabgarh. This last, in addition to the villages thus gained, included the ráj villages, and those of parganah Pálf-Pákal.

In May 1868, twenty villages, with a population of 6,990, were transferred from Gurgáo to the Ballabgarh tahsil. In August 1868 six villages, with a population of 5,841, were transferred from Rohtak to Sunípat. At the commencement of Settlement operations in 1872, the distribution of villages among the three tahsil was as
follows: Ballabgarh, 282; Delhi, 305; Sunilpat, 211. Total, 798 villages. During Settlement the following changes were made:

1. Ballabgarh* received by alluvion from Bulandshahr ... 7
   † gave to Delhi ... 6
   Leaving finally ... 233

2. Delhi † received as above mentioned ... 6
   § by alluvion from Meerut ... 3
   ‡ increased by separation of estates ... 27
   † gave to Sunilpat ... 1
   Leaving finally ... 288

3. Sunilpat † received as above mentioned ... 27
   ‡ increased by separation of estates ... 1
   Leaving finally ... 239

The transfers between the *takhsil* were effected under the authority of Government Punjab's letter No. 1608 of 17th November 1875. In 1880 a change in the course of the Jamná transferred a small village to Bulandshahr.

The events of the Mutiny, so far as they are connected with the city of Delhi, will be found in Chapter VI. The following sketch refers rather to the district as a whole. As early as 1855, two years before the outbreak, a seditious pamphlet was published in Delhi, called *Risala Jehad*, directly preaching a religious war against the infidels who held the country. It was supposed to have been written about 1828 by one Maulavi Muhammad Ismail, a Wahabi, and about 1850 was translated into Hindi. Seditious placards, later on, were posted in various places of the city. When the actual rising took place at Delhi on the 11th May, the king sent a letter to the Commissioner of the Agra Division, G. F. Harvey, Esquire, who had been Commissioner for a short time in Delhi some years before, telling of the outbreak and protesting his helplessness. In the city, however, everything was done in his name, and orders were issued to the zamindars of the district for the collection of revenue. The papers in the printed volume of the trial of the king give a lively idea of the burlesque of order and Government that went on in the imperial city of the Mughals between May and September 1857. The king was nominally at the head of affairs; he was treated with reverence in the Oriental fashion, and amused himself with recording his signature, and occasionally short autograph
orders, on the numerous petitions presented, but the real power was in the hands of the soldiers. Complaints are not long wanting of their violence and unruliness; the baniá is indignant at the summary appropriation of his goods going on, and compares the present administration unfavourably with that of the Káirs, who, however wretched they were in religion, respected the rights of property. The zamindáres of some village outside, having attacked and been beaten off by their neighbours with whom they have had a long standing grudge, write in fulsome terms congratulating the king on the massacre of the hateful English, portering their fervent loyalty, and praying for punishment on their temporarily successful rivals. The king writes. “Let the Mirza see to this,” and a foraging party soon after visits both villages, to the gain probably of neither. Grain carts coming into the city are not unfrequently seized by regiments on their own account, and when enquiry is made they protest they must do something of the kind as they do not get their pay. This last fact is one which, as time goes on, assumes an uncomfortable prominence, and makes it necessary for the imperial dignity to stoop to such unpopular exactions as a compulsory loan. This, it need hardly be said, is followed by more complaints from the baniá, who in return gets threatened with bodily penalties; and so matters go on; the mutineers are scarcely loyal to the ‘emperor’; they quarrel among themselves for the best quarters, get little or no regular pay, but recoup themselves by plundering any person who seems weak enough to invite it and wealthy enough to be worth it. As regards matters outside, the Rájá of Ballabgarh trims to secure himself on both sides, but is hopelessly convicted of collusion with the king by letters under his own seal protesting his respectful loyalty to the Muhammadan, and his joy at the defeat of the English—so much so that a ‘man he had in his own service belonging to the detested race he will not retain any longer near him.’ The Nawáb of Jhajjar is as bad or worse, and the zamindáres throughout the district fall into lawless habits of attacking their neighbours and plundering travellers.

Yet there are bright exceptions of men who, moved by loyalty to our government, or pity for individuals, did good service in the way of protecting and concealing fugitive Europeans and helping them on their way to safe places. A list of rewards given for such work will be found in the Settlement Report; but a few are worthy of special mention. The most illustrous instance of hardly-tried loyalty in the district perhaps was that of Hidáyat Ali, a risáldar in the native army, on leave at the time of the outbreak. This gallant fellow* took in, fed, quartered, and for more than a week pro-

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*The account locally given of the first appearance of the Collector of Gurgaon, and other persons of consequence, as fugitives is very graphic, and has no doubt had some picturesque ness added to it during the lapse of the twenty years since the occurrence of the facts on which it is founded. It begins somewhat in this fashion:—

*It was just about noon and the Risáldar Sáhib was taking a nap, when one of his men came and woke him saying—“there is a goó standing at some distance from the village under a tree, his head bare, and his clothes dirty, and he has a stick in his hand, and he makes signs.” The Risáldár Sáhib got up at once and went out and found that this was a scout sent out by the fugitive party to see if they might come into the village, &c., &c.
tected a band of European fugitives some thirty in number, among whom was Mr. Ford, the Collector of Gurgaon. To do this within forty miles of the centre of rebellion and within reach of two days easy march of the mutineers' cavalry at Delhi, showed an unswerving loyalty which was conspicuously noted at the time, and generously rewarded after the re-establishment of order. Government presented the risaldar with a dress of honour, and a splendidly engraved and jewelled sword valued at Rs. 1,000, and also gave him the perpetual jagir of his village, Mohinah, which is assessed at Rs. 5,450.

Another instance of courageous humanity, which was no doubt founded on, and intensified by, a personal liking for the officer concerned, was the help given by the zamindar of Isapur, or Ishakpur, in the Delhi Darbar, to the wife and children of Mr. Nunn, Assistant Patrol in the Customs Department. For three months the zamindars of the village hid them in their houses and fed them on their own food; and this notwithstanding the known mutinous disposition of the Nawab of Jhajjar, in whose territory Isapur then was. The reward here was ten biswas (or half) of the village Bakkargarh adjoining, whose zamindars had set fire to a Government bungalow, and were punished accordingly. Besides this Rs. 200 indem was granted out of the jama of Bakkargarh, and a pension of Rs. 100 each given to the four lambardars. One of them has now been made a zaildar (Khusalki or Khushi Ram).

Other cases of services more or less meritorious were, those of Bhure Khán of Kaláli Bagh, who helped and sheltered Sir John Metcalfe in his flight to Jaipur; the zamindars of Rohat who sheltered and helped on their way to Karnál a company of English fugitives; and the Kailanah men higher up who did the same good office. In a garden at Kailanah is the grave of a little child of Captain Fraser, Bengal Engineers, who died during that terrible flight in the May heat. On the eastern side there are sadly interesting traces of another party who must have escaped one by one from the flagstaff-tower on the 11th. The first place marked is Pahar, in the Delhi tahsil, some 15 miles north-east of the city, where Mrs. Peile, travelling by herself alone, and apparently on foot, got shelter, protection and assistance on her way north. Perhaps here, or a little further away, she met her wounded husband, Lieutenant F. Peile of the 38th Light Infantry, and together with Dr. and Mrs. Wood, and Major Patterson, they got help from Hardial, a lambadar of Murshidpur, taking them on to Larasai whilst they succeeded in escaping to Karnál. The lambadar has a certificate from Captain Peile, dated Delhi, January 1867.

Yet on the whole, of course the dark side predominated. The district generally appears to have been mutinous, and certainly got sharply punished. The Gujar chaukidars of Chandrawal

This is not quite in accordance with fact, for the Europeans were not badly provided with arms, and were not so destitute as is here said. They had tried the Chhansa ferry in vain, as they were menaced by mutineers on the other side, and the Rajput villagers on this side were also disaffected and obstructive. They were recommended to come back to Mohinah by Narayan Singh, a trooper of the 12th Irregular Cavalry.
burnt the civil station, and the hill Gujars broke out thieving, plundering, and, wherever they could, burning Government property. For a time disorder was rampant; but it was very short-lived; all the north part of the district was overawed by the presence of the camp on the Ridge, and supplies were obtained through friendly zamindars without much difficulty. Nothing is more surprising in a small way, among the big events of that time, than the ease and rapidity with which things were settled again after the fall of Delhi. The revenue due in June 1857 was partially collected, and that due in December in full. This re-establishment of order, it may be imagined, was not effected without sharp measures. The special commission appointed for the summary punishment of offenders convicted 2,025 persons, acquitting 1,281. Of the convicts, 392 were hanged, 57 were sentenced to life imprisonment, and many more to imprisonment for shorter terms. Nor can these figures be thought to show all the punishment inflicted. The official report itself says: "It is difficult to analyse all that may have been done during that period of excitement." And there is no doubt that, though hardly anything could be too severe a retribution for the diabolical acts of cruelty that we read of, or hear of, as having been perpetrated by the mutineers and their sympathisers, the Delhi district received a lesson which will never be forgotten.* As was officially said "the agrestic population had been taught to know their masters," while the city retained only one-fourth of its former population. The king himself was tried by a special commission in his own Hall of Audience, and was convicted of rebellion against the British Government, and of being accessory to "the slaughter of 49 Christians, chiefly women and children, within his palaces." In January 1858 a general disarming of the people took place; penal fines were levied from offending villages; and the political punishment was pronounced of transfer to the Panjab. By Act XXXVIII of 1858 the imperial city was annexed as a provincial town to the frontier province, and the firm hands of the Chief Commissioner assumed charge of the Delhi territory, which he had done so much to reconquer from the mutineers. The civil Courts re-opened in July 1858.

A note of past years of scarcity may conveniently be made here. These, as known by tradition, or reported by different authorities, are the years A.D. 1345, 1631, 1661, 1739, 1770, 1783-84, 1803-4, 1813-14, 1819, 1825-26, 1827-28, 1832-34, 1837-38, 1860-61, 1865, 1868, and 1877. Of these the worst are said to have been 1783-84, 1803-4, 1837-38, and 1860-61. Perhaps this is said because there

* It is not a common thing perhaps to meet a man shot for mutiny in 1857. Yet there is, or till very lately was, one in the village of Khor Panjab, in the Delhi Bāngar. The villagers had sent a khāmidgār of Sir J. Metcalfe's, who came to them for concealment, into Delhi to be given up to the king. This was base no doubt, and so thought the English authorities. There is a spot pointed out where 20 or 21 of the zamindārs were stood up in a line and shot down one after another. Our friend was shot in his turn and tumbled down, no doubt thinking himself dead. Yet after the departure of the executioners he found he was only badly wounded, and managed to recover and live these many years.
is a more commonly known tradition of these years than of others especially of the terrible *chautisa* 1783-84 (Sambat 184.0) But the earlier famines are well-known in histories. Muhammad Tughlak's savage extravagance in his war schemes brought on, it is said, the famine of 1345, wherein men ate each other. Sháh Jahán saw two years of drought, 1629-30, and this induced the scarcity of the following year. Aurangzeb's reign had the famine of 1661 in which, in spite of the personal exertions of the Emperor, multitudes perished, and at least as many at Delhi as in other places (*chirdq ke niche andhera*) In 1825-26, it is said, there was great drought in Delhi? out of a revenue demand of Rs. 28,72,272, the balances were Rs. 10,59,212. In the northern division of the territory a whole year's revenue was remitted, and in the western division there was considerable distress. Suffering again occurred in 1832-33, while in 1837-38 bread-riots came into fashion, and unlimited relief was ordered for those who would work. In Pánipat alone Rs. 26,000 revenue was remitted, and elsewhere no doubt in proportion. This trouble was put an end to by rain in February 1838. The events of the post-mutiny famines are fresh and well known; in 1860-61 a system of large earth works was started for the employment of sufferers, chiefly in the Ballabgarh *taksil*. Some of these works have fallen out of repair, while others have been rendered useless by the construction of the Agra Canal.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II, which gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II, it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made.

The following table shows the several officers who have successively held charge of the district since annexation:—

<table>
<thead>
<tr>
<th>Name</th>
<th>From</th>
<th>To</th>
</tr>
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<tbody>
<tr>
<td>Mr. W. Clifford</td>
<td>14th September</td>
<td>20th September</td>
</tr>
<tr>
<td>Sir Theophilus Metcalfe</td>
<td>1st October</td>
<td>22nd September</td>
</tr>
<tr>
<td>Mr. P. H. Egerton</td>
<td>23rd November</td>
<td>20th March</td>
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<tr>
<td>Mr. W. O. Flowden</td>
<td>1st March</td>
<td>26th October</td>
</tr>
<tr>
<td>Mr. F. H. Cooper</td>
<td>21st March</td>
<td>14th November</td>
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<tr>
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<td>27th October</td>
<td>16th February</td>
</tr>
<tr>
<td>Major Stuart Graham</td>
<td>15th November</td>
<td>11th May</td>
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<tr>
<td>Mr. F. H. Cooper</td>
<td>17th February</td>
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</tr>
<tr>
<td>Mr. T. H. Thornton</td>
<td>12th May</td>
<td>13th December</td>
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<td>3rd October</td>
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<td>Mr. T. H. Thornton</td>
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<td>26th June</td>
</tr>
<tr>
<td>Mr. D. Fitzpatrick</td>
<td>21st May</td>
<td>26th September</td>
</tr>
<tr>
<td>Major T. H. Thornton</td>
<td>21st June</td>
<td>3rd October</td>
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<tr>
<td>Mr. W. H. Rattigan</td>
<td>3rd October</td>
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<td>10th October</td>
<td>2nd September</td>
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<tr>
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<td>3rd October</td>
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</tr>
<tr>
<td>Lieut. A. Harcourt</td>
<td>2nd September</td>
<td>1st September</td>
</tr>
<tr>
<td>Captain C. A. MacMahon</td>
<td>2nd September</td>
<td>1st October</td>
</tr>
<tr>
<td>Mr. T. W. Smyth</td>
<td>2nd September</td>
<td>2nd February</td>
</tr>
<tr>
<td>Captain C. A. MacMahon</td>
<td>2nd February</td>
<td>4th November</td>
</tr>
<tr>
<td>Mr. D. Fitzpatrick</td>
<td>5th November</td>
<td>5th September</td>
</tr>
<tr>
<td>Major C. A. MacMahon</td>
<td>6th September</td>
<td>30th October</td>
</tr>
<tr>
<td>Mr. A. W. Stogdon</td>
<td>21st October</td>
<td>1st June</td>
</tr>
<tr>
<td>Major C. A. MacMahon</td>
<td>21st October</td>
<td>1st June</td>
</tr>
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</table>
## Chapter II.
### History.

<table>
<thead>
<tr>
<th>Name</th>
<th>From</th>
<th>To</th>
</tr>
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<tbody>
<tr>
<td>Mr. G. Knox</td>
<td>2nd June 1871</td>
<td>26th February 1872</td>
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<tr>
<td>Mr. A. H. Benson</td>
<td>1st March 1872</td>
<td>26th March 1872</td>
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<tr>
<td>Major R. T. M. Lang</td>
<td>27th March 1872</td>
<td>27th May 1872</td>
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<tr>
<td>Mr. G. Knox</td>
<td>28th May 1872</td>
<td>10th December 1872</td>
</tr>
<tr>
<td>Major C. A. MacMahon</td>
<td>11th December 1872</td>
<td>22nd February 1873</td>
</tr>
<tr>
<td>Mr. W. M. Young</td>
<td>23rd February 1873</td>
<td>11th March 1873</td>
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<tr>
<td>Lt.-Colonel R. Young</td>
<td>12th March 1873</td>
<td>15th June 1873</td>
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<tr>
<td>Major Jas. Tidhe</td>
<td>16th June 1873</td>
<td>16th January 1874</td>
</tr>
<tr>
<td>Mr. J. Friesche</td>
<td>16th January 1874</td>
<td>16th May 1875</td>
</tr>
<tr>
<td>Mr. T. W. Smyth</td>
<td>14th November 1875</td>
<td>18th August 1875</td>
</tr>
<tr>
<td>Mr. G. L. Smyth</td>
<td>6th May 1875</td>
<td>19th August 1875</td>
</tr>
<tr>
<td>Mr. T. W. Smyth</td>
<td>14th May 1875</td>
<td>31st August 1875</td>
</tr>
<tr>
<td>Mr. J. Friesche</td>
<td>20th August 1875</td>
<td>30th September 1876</td>
</tr>
<tr>
<td>Mr. T. W. Smyth</td>
<td>1st October 1876</td>
<td>1st September 1876</td>
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<tr>
<td>Captain C. H. T. Marshall</td>
<td>1st September 1876</td>
<td>16th August 1877</td>
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<td>1st October 1877</td>
<td>18th August 1877</td>
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<tr>
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<tr>
<td>Mr. T. W. Smyth</td>
<td>16th October 1877</td>
<td>15th April 1878</td>
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<td>Mr. D. G. Backley</td>
<td>16th April 1878</td>
<td>22nd April 1878</td>
</tr>
<tr>
<td>Mr. George Smyth</td>
<td>23rd April 1878</td>
<td>13th August 1878</td>
</tr>
<tr>
<td>Lt.-Colonel F. M. Birch</td>
<td>14th August 1878</td>
<td>11th November 1878</td>
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<tr>
<td>Mr. G. Smyth</td>
<td>11th November 1878</td>
<td>1st September 1879</td>
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<tr>
<td>Mr. J. H. Maronachie</td>
<td>2nd September 1879</td>
<td>29th September 1879</td>
</tr>
<tr>
<td>Mr. G. Smyth</td>
<td>30th September 1879</td>
<td>14th November 1880</td>
</tr>
<tr>
<td>Mr. T. W. Smyth</td>
<td>16th November 1880</td>
<td>31st January 1882</td>
</tr>
<tr>
<td>Mr. G. Smyth</td>
<td>1st February 1882</td>
<td>23rd March 1882</td>
</tr>
<tr>
<td>Major J. S. Roberts</td>
<td>24th March 1882</td>
<td>18th April 1882</td>
</tr>
<tr>
<td>Mr. J. E. Drummond</td>
<td>19th April 1882</td>
<td>26th April 1882</td>
</tr>
<tr>
<td>Mr. T. W. Smyth</td>
<td>21st April 1882</td>
<td>17th July 1882</td>
</tr>
<tr>
<td>Mr. A. W. Stogdon</td>
<td>18th July 1882</td>
<td>6th October 1882</td>
</tr>
<tr>
<td>Mr. T. Troward</td>
<td>7th October 1882</td>
<td>11th December 1882</td>
</tr>
<tr>
<td>Mr. G. Smyth</td>
<td>7th April 1883</td>
<td>6th April 1883</td>
</tr>
<tr>
<td>Mr. G. Smyth</td>
<td>18th December 1882</td>
<td>9th October 1883</td>
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<tr>
<td>Major W. J. Parker</td>
<td>10th October 1883</td>
<td>15th October 1883</td>
</tr>
<tr>
<td>Mr. J. W. Gardiner</td>
<td>18th Octo-er 1883</td>
<td>9th November 1883</td>
</tr>
<tr>
<td>Mr. G. Smyth</td>
<td>10th November 1883</td>
<td>Still in charge.</td>
</tr>
</tbody>
</table>

District officers since annexation.
CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Table No. V gives separate statistics for each tahsil and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families, while the number of houses in each town is shown in Table No. XLIII. The statistics for the district as a whole give the following figures. Further information will be found in Chapter II of the Census Report of 1881:

- Percentage of total population who live in villages: Person... 68 34
  - Males: 68 43
  - Females: 68 23
- Average rural population per village: 632
- Average total population per village and town: 918
- Number of villages per 100 square miles: 55
- Average distance from village to village, in miles: 1 45

- Total area: 501
- Cultivated area: 315
- Culturable area: 784
- Total population: 536
- Rural population: 615
- Cultivators: 420
- Total population: 1 88
- Rural population: 2 03
- Villages: 8 55
- Towns: 9 29
- Villages: 4 54
- Towns: 4 57

Among the 701 villages, the size varies greatly, from the huge estates* in Sunpat yielding several thousands of rupees revenue, to the petty hamlets near the city and in the north of Ballabgarh, paying only Rs. 50 or 60 yearly into the Treasury. The population varies accordingly: the average village will have an extent of about 991 acres, a population of 632, and pay something over a thousand rupees revenue. This fact stamps the district as much more akin in these points to the thickly inhabited and heavily assessed parts of the North-West Provinces than to the less fully developed tracts of the Punjab, where the incidence of the revenue is considerably lighter, and the square mile numbers far fewer inhabitants. A glance at the map will show that small towns are so distributed as to form almost everywhere a market not far distant in any case from any, even the.

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* The estate of Bhattagali, which has been now assessed at Rs. 6,000 (dry jama) used to pay at one time Rs. 15,000, including that part of the revenue which is called owner's rate.
most retired hamlet; and where there seems a comparative want of such a market, it will generally be found that the average size of the villages themselves is very comfortable. In the point of distribution of numbers then the district is fairly well-off, though, as might be expected, the thickest swarm of human beings is found in the carefully cultivated plains of the Khadar riverain, or in the still productive lands of the canal villages. The population of the hills is naturally sparse.

Table No. VI shows the principal districts and states with which the district has exchanged population, the number of emigrants in each direction, and the distribution of immigrants by tahsils. Further details will be found in Table XI, and in supplementary Tables C to H of the Census Report for 1881, while the whole subject is discussed at length in Part II of Chapter III of the same Report. The total gain and loss to the district by migration is shown in the margin. The total number of residents born out of the district is 149,666, of whom 61,037 are males and 88,629 females. The number of people born in the district and living in other parts of the Panjáb is 109,992, of whom 43,643 are males and 66,349 females. The figures below show the general distribution of the population by birthplace:

<table>
<thead>
<tr>
<th>BORN IN</th>
<th>RURAL POPULATION</th>
<th>URBAN POPULATION</th>
<th>TOTAL POPULATION</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>MALES</td>
<td>FEMALES</td>
<td>PERSONS</td>
</tr>
<tr>
<td>The District</td>
<td>876</td>
<td>691</td>
<td>769</td>
</tr>
<tr>
<td>The Province</td>
<td>945</td>
<td>891</td>
<td>920</td>
</tr>
<tr>
<td>India</td>
<td>1,000</td>
<td>1,000</td>
<td>2,000</td>
</tr>
<tr>
<td>Asia</td>
<td>1,000</td>
<td>1,000</td>
<td>2,000</td>
</tr>
</tbody>
</table>

The following remarks on the migration to and from Dehli are taken from the Census Report:

"The amount of immigration is exceedingly large in proportion to the population. The attractions exercised by a great centre of commerce swells its amount, but the low percentage of males, and the fact that the proportion of people born in the district, and even in the Panjáb, is smaller among females than among males, show how largely the migration, at any rate between Delhi and the districts and provinces which border on it, is reciprocal. The percentage of males is highest in Hisár, Ambábáh, Lahore and the Native States, none of which march with Delhi. It is also high among the immigrants from Rájpútana, which would seem to show that some of them had been driven to the river banks by scarcity of water and grass, or were perhaps engaged on the works of the new canal. Males are more numerous among immigrants than among emigrants, the immigration to a large urban centre always showing an excess of males. The excess emigration to Lahore and Ambábáh is probably due to the attractions exercised by the provincial capital and the cantonments. Among the districts with which
exceeds has been considerable, the emigration has been largest in proportion to immigration in those where density of population is smallest. But the fertility of the riverain and canal-watered tracts of Delhi has caused immigration from largely to exceed emigration into the neighbouring districts, except in the case of Karnál which offers identical attractions; though the extensive emigration into Rohtak is probably due, in part at least, to the ravages of saline efflorescence in many of the canal villages. The immigrants from the N. W. P. include some two or three thousand labourers working upon the new canal."

The figures in the statement below show the population of the district, as it stood at the enumerations of 1868 and 1881:

<table>
<thead>
<tr>
<th>Actuals</th>
<th>Census</th>
<th>Persons</th>
<th>Males</th>
<th>Females</th>
<th>Density per square mile</th>
</tr>
</thead>
<tbody>
<tr>
<td>1853</td>
<td>...</td>
<td>671,266</td>
<td>333,192</td>
<td>338,074</td>
<td>467</td>
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<tr>
<td>1868</td>
<td>...</td>
<td>643,515</td>
<td>344,016</td>
<td>299,509</td>
<td>490</td>
</tr>
<tr>
<td>1881</td>
<td>...</td>
<td>103,43</td>
<td>102,25</td>
<td>103,68</td>
<td>102</td>
</tr>
</tbody>
</table>

Unfortunately, the boundaries of the district have changed so much since the Census of 1853, that it is impossible to compare the figures; but the density of population as then ascertained probably did not differ much over the two areas. It will be seen that the annual increase of population per 10,000 since 1868 has been 25 for males, 26 for females, and 27 for persons, at which rate the male population would be doubled in 281-9 years, the female in 238-0 years, and the total population in 259-7 years. Supposing the same rate of increase to hold good for the next ten years, the population for each year would be in hundreds as shown in the margin.

Nor is it improbable that the rate of increase will be sustained. Part of the increase is probably due to increased accuracy of enumeration at each successive enumeration, a good test of which is afforded by the percentage of males to persons, which was 54-30 in 1853, 53-60 in 1868 and 53-46 in 1881. Part again is due to gain by migration, as already shown at page 34. But the rate of increase is moderate; it has been reduced by mortality on the canal, which it is hoped that the realignment now in progress will diminish; and the population will probably continue to increase. The increase in urban population since 1868 has been far larger than that in rural population, the numbers living in 1881 for every 100 living in 1868 being 110 for urban, and 104 for total population. This is due to the great expansion of Delhi as a commercial centre, stimulated by the extension of railway communications. The populations of
individual towns at the respective enumerations are shown under their several headings in Chapter VI.

Within the district the increase of population since 1868 for the various tahsil is shown in the margin.

Mr. Maconachie in his Settlement Report gives the following interesting figures for the separate tracts included in the district.

In his Census Report for 1881 the Deputy Commissioner writes as follows regarding the increase and decrease of population:

"The total increase in the rural population is less than one per cent, which contrasts unfavourably with the rate of increase in the town population, where it is as high as 10½ per cent.

"The decrease in the rural population of the Sunipat tahsil is attributed to the presence of the W. J. Canal and to defective drainage. In Ballabgarh tahsil, where there is little or no canal irrigation, the population has increased by 8½ per cent, while in Delhi, where the canal runs through a portion only of the tahsil, the population is stationary, the increase in the more healthy tracts being probably balanced by the decrease in the tract traversed by the canal. In the Sunipat tahsil the canal runs through the entire length of the tahsil from north to south, and there its effect is most marked. While the decrease in the Sunipat tahsil generally amounts to 4½ per cent, it is much higher in villages in the Sunipat tahsil, the decrease in the canal was taken in 1877. The
CHAP. III.—THE PEOPLE.

<table>
<thead>
<tr>
<th>Village</th>
<th>1868</th>
<th>1881</th>
<th>Decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dábarpur</td>
<td>590</td>
<td>363</td>
<td>38 per cent.</td>
</tr>
<tr>
<td>Khizarpur Tát</td>
<td>441</td>
<td>295</td>
<td>31 per cent.</td>
</tr>
<tr>
<td>Kheri Dya</td>
<td>793</td>
<td>549</td>
<td>31 per cent.</td>
</tr>
<tr>
<td>Anandpur</td>
<td>354</td>
<td>244</td>
<td>28.6 per cent.</td>
</tr>
<tr>
<td>Salemsar Májrah</td>
<td>1,747</td>
<td>1,243</td>
<td>28.8 per cent.</td>
</tr>
<tr>
<td>Khbura</td>
<td>1,777</td>
<td>1,268</td>
<td>28.2 per cent.</td>
</tr>
<tr>
<td>Karion</td>
<td>869</td>
<td>636</td>
<td>27.3 per cent.</td>
</tr>
<tr>
<td>Sya Khera</td>
<td>780</td>
<td>542</td>
<td>27.7 per cent.</td>
</tr>
<tr>
<td>Balli Kutabpur</td>
<td>1,641</td>
<td>1,237</td>
<td>25.4 per cent.</td>
</tr>
<tr>
<td>Sirdhanah</td>
<td>861</td>
<td>707</td>
<td>17.8 per cent.</td>
</tr>
<tr>
<td>Purkhas</td>
<td>3,609</td>
<td>2,937</td>
<td>17.7 per cent.</td>
</tr>
<tr>
<td>Jharaut</td>
<td>648</td>
<td>536</td>
<td>16.3 per cent.</td>
</tr>
<tr>
<td>Saluli</td>
<td>1,915</td>
<td>766</td>
<td>60 per cent.</td>
</tr>
<tr>
<td>Jatanliah</td>
<td>709</td>
<td>562</td>
<td>24 per cent.</td>
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<tr>
<td>Hulaheri</td>
<td>964</td>
<td>845</td>
<td>12 per cent.</td>
</tr>
<tr>
<td>Bhadanah</td>
<td>1,338</td>
<td>1,137</td>
<td>9 per cent.</td>
</tr>
<tr>
<td>Thanah Khurd</td>
<td>1,216</td>
<td>983</td>
<td>19 per cent.</td>
</tr>
<tr>
<td>Bajnah Khurd</td>
<td>1,610</td>
<td>983</td>
<td>51 per cent.</td>
</tr>
<tr>
<td>Bajnah Kalana</td>
<td>1,335</td>
<td>1,170</td>
<td>12 per cent.</td>
</tr>
<tr>
<td>Khynah</td>
<td>1,166</td>
<td>1,027</td>
<td>11 per cent.</td>
</tr>
<tr>
<td>Bad-sáhpur</td>
<td>454</td>
<td>405</td>
<td>10 per cent.</td>
</tr>
<tr>
<td>Jharaut</td>
<td>541</td>
<td>487</td>
<td>10 per cent.</td>
</tr>
</tbody>
</table>

The subjoined table shows the population of these villages in that year compared with the returns of 1868 and 1881:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name of Village</th>
<th>1868</th>
<th>1877</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Táipur</td>
<td>634</td>
<td>419</td>
<td>401</td>
</tr>
<tr>
<td>2</td>
<td>Bhatgáon</td>
<td>3,976</td>
<td>4,442</td>
<td>4,068</td>
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<tr>
<td>3</td>
<td>Barwaari</td>
<td>2,167</td>
<td>1,895</td>
<td>1,983</td>
</tr>
<tr>
<td>4</td>
<td>Dábarpur</td>
<td>1,632</td>
<td>1,646</td>
<td>1,777</td>
</tr>
<tr>
<td>5</td>
<td>Nahura</td>
<td>994</td>
<td>894</td>
<td>845</td>
</tr>
<tr>
<td>6</td>
<td>Hulaheri</td>
<td>632</td>
<td>645</td>
<td>641</td>
</tr>
<tr>
<td>7</td>
<td>Garhi Brahminan</td>
<td>451</td>
<td>457</td>
<td>457</td>
</tr>
<tr>
<td>8</td>
<td>Bad-sáhpur</td>
<td>625</td>
<td>519</td>
<td>517</td>
</tr>
<tr>
<td>9</td>
<td>Jháji</td>
<td>2,831</td>
<td>2,109</td>
<td>2,328</td>
</tr>
<tr>
<td>10</td>
<td>Károli</td>
<td>2,893</td>
<td>3,039</td>
<td>2,992</td>
</tr>
<tr>
<td>11</td>
<td>Juan</td>
<td>915</td>
<td>835</td>
<td>768</td>
</tr>
<tr>
<td>12</td>
<td>Satauli</td>
<td>927</td>
<td>835</td>
<td>691</td>
</tr>
<tr>
<td>13</td>
<td>Chitíanah</td>
<td>1,006</td>
<td>979</td>
<td>649</td>
</tr>
<tr>
<td>14</td>
<td>Kheri Daya</td>
<td>406</td>
<td>426</td>
<td>461</td>
</tr>
<tr>
<td>15</td>
<td>Balana Jafrabad</td>
<td>441</td>
<td>469</td>
<td>295</td>
</tr>
<tr>
<td>16</td>
<td>Khizarpur Ját</td>
<td>1,379</td>
<td>1,181</td>
<td>1,213</td>
</tr>
<tr>
<td>17</td>
<td>Mailanah</td>
<td>802</td>
<td>756</td>
<td>636</td>
</tr>
<tr>
<td>18</td>
<td>Káron</td>
<td>367</td>
<td>405</td>
<td>387</td>
</tr>
<tr>
<td>19</td>
<td>Hassaraypur</td>
<td>723</td>
<td>703</td>
<td>660</td>
</tr>
<tr>
<td>20</td>
<td>Bhagru</td>
<td>621</td>
<td>514</td>
<td>487</td>
</tr>
<tr>
<td>21</td>
<td>Jharaut</td>
<td>354</td>
<td>287</td>
<td>244</td>
</tr>
<tr>
<td>22</td>
<td>Anandpur</td>
<td>1,338</td>
<td>1,233</td>
<td>1,157</td>
</tr>
<tr>
<td>23</td>
<td>Bhadanah</td>
<td>648</td>
<td>679</td>
<td>636</td>
</tr>
<tr>
<td>24</td>
<td>Jharaut</td>
<td>2,841</td>
<td>2,761</td>
<td>2,813</td>
</tr>
</tbody>
</table>

From this table, it appears that, during the nine years between 1868 and 1877, the population of these villages decreased from 29,085 to 27,983 or by 4.4 per cent; and in the next four years that is, between 1877 and 1881, there was a further decrease to 27,100, or of 3.1 per cent, making a total decrease of 7.5 in 15 years. There was an increase of population in four out of the 25 villages; but the increase was, with one exception, small compared with the decrease in the remaining villages. After making allow-
ance for the transfer of villages and the changes of boundaries, there has been an increase of 32,946 acres or of 6.7 per cent. in the cultivated area; the increase is largest in the Ballabgarh tahsil."

On the same subject Mr. Maconachie writes thus in 1880:

"The latest figures for the district generally are those of 1868; but for 21 canal villages in Sunipat, a Census was taken in 1877. Its object was primarily for sanitary statistics, but the figures are useful as showing what the canal, when misused, can do in the way of destroying human life. Their force cannot be properly understood unless they are compared so far as they may be with the population statistics of the tahsil, which have just been given, and show a very large increase of population indeed. There is no reason whatever to suppose that since 1868 the general condition of the tahsil will be found to have stopped increase of population altogether, though the rate of increase may have been retarded. But look at the facts in these canal villages: there is an absolute decrease of population: this decrease in such parts is quite as significant as is the general increase in the tahsil taken as a whole; the figures are these:

<table>
<thead>
<tr>
<th>YEAR</th>
<th>Total population</th>
<th>Agriculturists</th>
<th>Non-agriculturists</th>
</tr>
</thead>
<tbody>
<tr>
<td>1842</td>
<td>18,118</td>
<td>10,376</td>
<td>7,742</td>
</tr>
<tr>
<td>1854</td>
<td>20,437</td>
<td>11,690</td>
<td>8,747</td>
</tr>
<tr>
<td>1868</td>
<td>12,790</td>
<td>12,666</td>
<td>12,680</td>
</tr>
<tr>
<td>1877</td>
<td>28,941</td>
<td>13,898</td>
<td>13,043</td>
</tr>
<tr>
<td>1882</td>
<td>36,389</td>
<td>21,284</td>
<td>55,459</td>
</tr>
<tr>
<td>1892</td>
<td>25,768</td>
<td>21,888</td>
<td>12,880</td>
</tr>
<tr>
<td>1893</td>
<td>6,464</td>
<td>4,942</td>
<td>8,564</td>
</tr>
</tbody>
</table>

Total per cent. increase on population of 1842 since 1842

Table No. XI shows the total number of births and deaths registered in the district for the five years from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts. The distribution of the total deaths, and of the deaths from fever for these five years over the twelve months of the year is shown in Tables Nos. XIA and XIB. The annual birth rates per mille, calculated on the population of 1868, are as shown in the margin.

The figures below show the annual death rates per mille since 1868, calculated on the population of that year:

<table>
<thead>
<tr>
<th></th>
<th>1868</th>
<th>1869</th>
<th>1870</th>
<th>1871</th>
<th>1872</th>
<th>1873</th>
<th>1874</th>
<th>1875</th>
<th>1876</th>
<th>1877</th>
<th>1878</th>
<th>1879</th>
<th>1880</th>
<th>1881</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
<td>19</td>
<td>31</td>
<td>31</td>
<td>20</td>
<td>22</td>
<td>35</td>
<td>29</td>
<td>30</td>
<td>23</td>
<td>27</td>
<td>55</td>
<td>71</td>
<td>35</td>
<td>39</td>
<td>35</td>
</tr>
<tr>
<td>Females</td>
<td>20</td>
<td>30</td>
<td>30</td>
<td>28</td>
<td>33</td>
<td>36</td>
<td>30</td>
<td>30</td>
<td>24</td>
<td>26</td>
<td>56</td>
<td>72</td>
<td>32</td>
<td>37</td>
<td>35</td>
</tr>
<tr>
<td>Persons</td>
<td>20</td>
<td>30</td>
<td>30</td>
<td>28</td>
<td>33</td>
<td>36</td>
<td>30</td>
<td>30</td>
<td>24</td>
<td>26</td>
<td>56</td>
<td>72</td>
<td>32</td>
<td>37</td>
<td>35</td>
</tr>
</tbody>
</table>
The registration is still imperfect, though it is yearly improving but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881 which will be found at page 56 of that report, throw some light on the fluctuations. Such further details as to birth and death rates in individual towns as are available will be found in Table No. XLIV, and under the headings of the several towns in Chapter VI.

The figures for age, sex, and civil condition are given in great detail in Tables IV to VII of the Census Report of 1881, while the numbers of the sexes for each religion will be found in Table No. VII appended to the present work. The age statistics must be taken subject to limitations which will be found fully discussed in Chapter VII of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller; and it is unnecessary here to give actual figures, or any statistics for tahsills. The following figures show the distribution by age of every 10,000 of the population according to the Census figures:

<table>
<thead>
<tr>
<th>Persons</th>
<th>0-1</th>
<th>1-2</th>
<th>2-3</th>
<th>3-4</th>
<th>4-5</th>
<th>5-10</th>
<th>10-15</th>
<th>15-20</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
<td>201</td>
<td>149</td>
<td>143</td>
<td>191</td>
<td>277</td>
<td>1,023</td>
<td>3,141</td>
<td>1,310</td>
</tr>
<tr>
<td>Females</td>
<td>296</td>
<td>139</td>
<td>148</td>
<td>217</td>
<td>277</td>
<td>1,063</td>
<td>1,312</td>
<td>1,333</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Persons</th>
<th>29</th>
<th>74</th>
<th>81</th>
<th>87</th>
<th>91</th>
<th>98</th>
<th>105</th>
<th>109</th>
<th>113</th>
<th>118</th>
<th>123</th>
<th>128</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
<td>1,034</td>
<td>940</td>
<td>876</td>
<td>787</td>
<td>728</td>
<td>690</td>
<td>652</td>
<td>616</td>
<td>588</td>
<td>552</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Females</td>
<td>1,013</td>
<td>922</td>
<td>881</td>
<td>828</td>
<td>771</td>
<td>732</td>
<td>693</td>
<td>656</td>
<td>618</td>
<td>582</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The number of males among every 10,000 of both sexes is shown in the margin. The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration. In the Census of 1881, the number of females per 1,000 males in the earlier years of life was found to be as shown in next margin.

The figures for civil condition are given in Table No. X, which shows the actual number of single, married, and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period. The Deputy Commissioner wrote as follows in his Census Report for the district:

"It is customary among Hindus to marry their children at an early age. Girls are usually married between the ages of 7 and 13, and boys..."
between the ages of 9 and 15. If the parents are in good circumstances their children are married at even earlier ages than the above. The ceremony of betrothal precedes the marriage by two or three years. The age of marriage is considerably later among Muhammadans.

"Rajpúts and Gújars among Hindus, and Meos and Patháns among Muhammadans, were formerly suspected of practising female infanticide, but it is believed that this crime has now ceased to exist. There is not much to say as to the treatment of female children. They are not, as a rule, ill-treated, but they do not receive the same care and attention as sons, especially among Hindus. Muhammadans treat their daughters with the same care as their sons. Up to 5 years of age the disproportion between the numbers of the sexes is not so great as at a later age. The disproportion increases as the age increases, and it is possible that this is due to greater mortality among the females, either as the result of neglect or of disease. Females being naturally weaker than males are less able to resist the ailments of childhood, and they die in greater numbers.

"The majority of the Sikh and Christian population in this district are on service in the British or Native Regiments stationed at Delhi, and this explains the great disparity of the sexes in these two divisions, as a comparatively small proportion of the soldiers are married or have their families with them. Among Muhammadans the proportion of females is larger than among Hindus. To every 100 Muhammadan males there are 92.2 females; whereas there are only 85.5 females to every 100 Hindu males. Comparing the chief of Muhammadan tribes the one with the other the results are:—

<table>
<thead>
<tr>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Patháns</td>
<td>...</td>
</tr>
<tr>
<td>Sheikhs</td>
<td>...</td>
</tr>
<tr>
<td>Syads</td>
<td>...</td>
</tr>
<tr>
<td>Mughals</td>
<td>...</td>
</tr>
</tbody>
</table>

"In three other sub-divisions of Muhammadans the proportion of females is even larger; thus:—

<table>
<thead>
<tr>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bilochis</td>
<td>...</td>
</tr>
<tr>
<td>Kassábs</td>
<td>...</td>
</tr>
<tr>
<td>Mirásiá</td>
<td>...</td>
</tr>
</tbody>
</table>

"The exceptionally high proportion of females in these three classes is more apparent than real, and is probably due to the occupation of the men, which necessitates their absence from home for long periods at a time. Mirásiá earn their livelihood chiefly by begging from village to village. Bilochis are largely employed as camel drivers, and Kassábs are chiefly engaged in trading in cattle and grain. Among Hindús, the only class in which there is an approach to equality between males and females is Saráógis. Among these the proportion of males to females is, as 52.28 to 47.72, that is, for every 100 male Saráógis there are 91.2 females; but in the towns of Delhi and Sunípat this proportion is exceeded. In these the proportions are:—

<table>
<thead>
<tr>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Delhi</td>
<td>...</td>
</tr>
<tr>
<td>Sunípat</td>
<td>...</td>
</tr>
</tbody>
</table>

"Two causes may be assigned for the differences in the proportion of females to males among Hindus and Muhammadans respectively: 1st, that more females than males are born to Muhammadans than to Hindus; and 2ndly, that a higher rate of mortality obtains among Hindu females owing (a) to their being less carefully reared in childhood than males, and (b) owing to the system of early marriages. Thus the proportion of girls
under one year to boys among **Muhammadans** is as 100 to 99.8, whereas among Hindus the proportion is as 100 to 104.3, thus showing either that fewer females than males are born in Hindu families, or that the mortality among female children under one year is greater among Hindus than among Muhammadans. Again Hindu women marry at an earlier age, as a rule, than Muhammadan women, and they do not live to so great an age. The one is probably the result of the other."

Table No. XII shows the number of insane, blind, deaf-mutes and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables Nos. XIV to XVII of the Census Report for 1881 give further details of the age and religion of the infirm.

The figures given below show the composition of the 
Christian European and Eurasian population.

population, and the respective numbers who returned their birthplace and their language as European. They are taken from Tables IIIA, IX and XI of the Census Report for 1881:

<table>
<thead>
<tr>
<th>DETAILS</th>
<th>Males</th>
<th>Females</th>
<th>Persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>Races of Christian Population.</td>
<td>Europeans and Americans</td>
<td>748</td>
<td>254</td>
</tr>
<tr>
<td></td>
<td>Eurasians</td>
<td>46</td>
<td>68</td>
</tr>
<tr>
<td></td>
<td>Native Christians</td>
<td>531</td>
<td>383</td>
</tr>
<tr>
<td></td>
<td>Total Christians</td>
<td>1325</td>
<td>692</td>
</tr>
<tr>
<td>Language.</td>
<td>English</td>
<td>763</td>
<td>209</td>
</tr>
<tr>
<td></td>
<td>Other European languages</td>
<td>9</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Total European languages</td>
<td>772</td>
<td>213</td>
</tr>
<tr>
<td>Birth-place.</td>
<td>British Isles</td>
<td>161</td>
<td>64</td>
</tr>
<tr>
<td></td>
<td>Other European countries</td>
<td>20</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Total European countries</td>
<td>171</td>
<td>68</td>
</tr>
</tbody>
</table>

But the figures for the races of Christians, which are discussed in Part VII of Chapter IV of the Census Report, are very untrustworthy; and it is certain that many who were really Eurasians returned themselves as Europeans. The figures for European birthplace are also incomplete, as many Europeans made entries, probably names of villages and the like, which, though they were almost certainly English, could not be identified, and were therefore classed as "doubtful and unspecified." The number of troops stationed in the district is given in Chap. V, and the distribution of European and Eurasian Christians by tahsils is shown in Table No. VII.

**SECTION B.—SOCIAL LIFE.**

Mr. Maconachie thus describes the village of the Delhi district:

"Nothing is pleasant, if of its kind, than to walk through a well-cultivated Jat village, in the early morning, say in the middle or latter end of
March. The season, if it has been a fairly favourable one, has started the *rabi* crops with a decently heavy winter rain (mahácat), about the end of December; but, since then there has been fair weather, with a bright sun, and gentle west wind, and the first watering (korua) has done its work, and brought on the crops to that stage when they want moisture again. The fields round the village are masses of green, interspersed here and there with lines of the yellow mustard flower; near the houses the crops look darker than the others, and have a stronger growth, telling of thickly-laid manure. The wells are frequent and close, and their elevated platform enables the eye to pick them out at once in the landscape and calculate roughly how much land lies under each. On every side the oxen are moving up and down the pretty long slope leading to the hollow which is dug out so as to give them a better purchase on the ground in making the pull to raise the water; the voices of men and boys, at close intervals fill the air with the musical cry made when the chará is being heaved up at the top of the pull. Streams of water trickling silently along the narrow carefully earthed-up irrigation channels tell that busy work is going on, and here and there a barefooted Ját is alternately opening up and closing the little beds (kíárit), which all careful cultivators use, so as to economise the precious fluid. Spare yoke of oxen stand lazily eating straw at the mud-built manger; trees, sprinkled here and there, give at once variety and shade to the scene, which to one interested in the people is very pleasing. Several hundred acres are laboriously and finely tilled, and the sweat of the brow earns good bread. The men themselves, as before noted, are of good stature, straight-limbed, and wiry withal. Their voices are baritone, not wanting in a rough melody, and their faces are many of them comely. Draw up to them, and unless they imagine that anything is to be got by whining, their talk will show them fairly well-to-do, and contented."

There is no great difference in the style of houses of Hindus and Muhammadans. The main thing that causes variations is the pecuniary condition of the house-holders. The best way of noting the different parts of the *zamindár*’s dwelling will be to give a rough description of a sample house belonging to a well-to-do Ját. In the village main street, its front will be a blank wall some ten or twelve feet high, with a door somewhere about the middle. Turn in here and you find yourself in the *dahlíj* (or *dahlíy*), which is a kind of porch; it is also called *deorí*, as in parts of the Panjab. This is roofed with rough wooden rafters (*kari*), and opens on the inner side on the courtyard of the house. If it is deep, it will have supporting pillars (*thánb* or *sitún*), supporting the main cross beam (shâtir) which runs along its length. In the *dahlíj*, horses and cows are fastened up, and the *takh*, a large seat, is often put there handy for a lounge or a meditative pull at the *hukah*. In our friend’s house, if you look round to the left, i.e., the north end of the *dahlíj*, you will see a *khór* or *thán* or manger put up in the corner. This is generally a box-like erection made of earth; the *thán* for horses is, say, four feet high, the *khór* for cattle lower, either solid, or hollow underneath to admit of an arched recess (*dák*), a convenience which a thrifty *zamindár* is very fond of, and will always get into walls and spare places when he can. At the right hand end of the *khór* is the *kundi*, a hollow made in the top of the manger for the grain of the animal (when he gets any). The rest of the manger is kept for fodder, and on the outside an edge is made either of wood or earth to prevent
the food from falling when tossed about in eating. The inner door of the dahlīj is not generally exactly opposite the street door, but on one side, so as to make a screen for the charuk where the women and children of the house pass much of their time, and, in the hot weather, sleep; the cattle too stand about in it. Going across the yard, we come to an ante-room or verandah, roofed like the dahlīz and leading to inner rooms or kothas (also called obáras). In the corner of the dálán, or in a corner of the inside room, will be the kothí or house-granary, made of hard earth well-mixed with chaff and cowdung, and built up very carefully by the women-folk a span height at a time. It looks white and clean, and stands four feet high or more. A good wife will generally adorn her kothí with fantastic representations of peacocks, parrots, or other birds, done in chalk or with the red earth (gerku), which is sold in the bázár: a big kothí will hold 50 mounds of grain, an average one about 30. Its lid is called pahán. The cooking of the family is done in the dálán, or, as is very often the case, the room at the east end of the north dálán will be open to it, and the cook room there (rasói). The rooms, which are here shown at the east end, are the principal rooms of the house. Their chief furniture will be charpais or káit, one for each member of the family; one or two low stools for the women to sit on (pídlá); the cotton spinning wheel (charkhá), and the women’s clothes box, a wicker basket some two feet high (patiár); the men’s clothes are kept in a locked box, together with ornaments and papers or other property of value. There is generally too a chaj or fan made of reeds, and its joints fastened with leather. For getting on to the roof, which is used for storing jawār stalks, and sleeping in the hot weather, there is the parkád, a rough set of steps built up into the inner side of the dahlīj. The water for household drinking is kept in an earthen vessel (painá or matká) kept in the rasoí: it is brought twice daily, morning and evening, by the women from the village well.

The general name for household vessels is bártná, but this means properly anything used or in use (bártná—bártaá). The earthen vessels collectively are bāsan, and the metal ones kísan. Taken separately there is first:

1. — Bártná, of brass (deghá for Musalmáns), for cooking dál and khíchí—of small size—its lid is dakhí.
2. — Tokní, of brass (deghá for Musalmáns) for cooking rice and dál—large.
3. — Tokna (deg for Musalmáns), the same but larger.
4. — Thál (riká), of kánsí—a cauldron.
5. — Béla or katóra (pyádá for Musalmáns) of brass or kánsí—for drinking milk or siti (loáî)—katórā, when of a smaller size.
6. — Lota or bánta (badá for Musalmáns), drinking vessels of brass.
7. — Abkhóra, very small like a tumbler in shape and size—of brass.
8. — Chumeha, a brass spoon for stirring the food being cooked.
9. — Parít (tabák for Musalmáns) of brass, a tray in which the flour is roofed before cooking.
10. — Bilomini, or churn, an ingenious instrument, which however is well known.
There will, of course, be a grinding mill (chakki) to afford the women something to do.

The divisions of time or hours of the day are as follows:

1. Pasar  ...  = 4 gharis before break of day.
2. Pili phathi or tarke  ...  = The bursting of the yellow dawn.
3. Basi kō wakt  ...  = Time of taking the early morning meal, choti haziri.
4. Kaiwar  ...  = Time of the morning meal.
5. Dopahar din  ...  = Noon.
6. Dhalā huā din  ...  = 1½ or 2 p.m.
7. Tisra pahar  ...  = About 3 p.m.
8. Pichla pahar  ...  = From then to sundown.
9. Hāndian kō wakt or Dhorāneka wakt  ...  = A gharī or ½ a gharī after sunset.
10. Pakhar rāt gaya  ...  = About 9 p.m.
11. Sota  ...  = Sleeping time.
12. Adhi rāt  ...  = Midnight.
13. Pakharka tarka  ...  = A pahar short of dawn.

The local names of the days of the week are, beginning with Monday, Somvār, Mangal, Budh, Brihaspat, Sukṛ, Samhīr, Aitvār, and the word for these is bār (Panjabi wār or vār). The day of the month is tith, the month being, as usual, divided into two periods of fifteen days each (pundra vāra), the fortnight while the moon is crescent being sudi, and the waning time badi; the badi is reckoned as the first. Once in three years comes the intercalary month, lāund, which, when it comes in Śāwan, Bhādān, Kātak or Māgh, is reputed to bring a famine with it, as affirmed in the lines:

"In the year with two months Śāwan, Bhādān, Kātak, or Māgh, go an sell your gold ornaments and buy grain."

The main food of the zamindār is, of course, grain, wheat and channa; jowār, makkai, bājṛā with milk and ghī; rice, if he is above the average in means. In the cold weather, beginning with Kātik or Mangsār, he will eat jowār or makkai, mixing with it green food made of mustard leaf or cabbage. In Chait or even Pahāgān, the jowār is changed for wheat; or, if the man is poor, he must eat barley bread. Bājṛā bread is good for the cold weather.

Meals are taken twice in the day—in the morning about ten, and in the evening somewhere about seven or eight. If a man, however, has hard work, he eats something* (bāst) either bread or khichri made from bājṛā, or dalād of makkai, or dalād of jowār, or lassī, (sit or ēhā) before starting for his work, or half an hour after he has begun it. If he is well-off, he may treat himself to a sweetmeat ball (laddu) of gur, tīl, and wheat meal. This is considered a morning comforter, and very strengthening. His morning meal will be brought by his wife or daughter, or

* Bāst means stale, but in this sense it includes sav (which is strictly speaking fresh cooked food).
some other woman of his family, or a boy; his food being washed down by a drink from the well, or if none is near, a pond, or he may have brought water from his house. The zamindar, be he well-to-do or poor, will generally have green food for part of his daily diet. When this is mixed with meal, he calls it sāg, and when it is the simple plant boiled in water its name is bhūji. This last is made often from the tender plant of the panwar (Cassia occidentalis, see Punjab plants, p. 62), but this is only in the beginning of the rains; afterwards, when the fibres of the plant get strong and tough, it becomes unfit for such use.

Gur, when it has to be bought, is eaten as a luxury in the cold weather by men well-to-do; but if a zamindar is making gur at his kohlu, both he and his family will generally turn the product to domestic use in the different stages of its making. His shivering urchins standing in the frosty air of the early January morning over a smouldering fire near the gurpol, will be nibbling the long stalks (pachganda), and the raw juice will be mixed by the good wife with rice (rot ki khir), and served up as a savoury dish for the husband at his early morning meal, or mixed with milk it is a warming drink (tasmei).

Again when the boiling is going on, and the gur is nearly made, a favourite comestible is obtained by mixing it with milk, and boiling it to a thin consistency. This, which is called shīra, is eaten with bread, much as we eat honey.

Men, women and children eat the same food. The full food for a man is a sēr; the woman generally as much as the man, and no wonder, for your good Jāt wife is by no means a lazy creature or devoid of muscle. When young, she draws water for her family, it being considered a shameful thing that a man should do this office for himself; he will avoid the chaupol in taking water home. Young women and old alike spend an hour or two in grinding, early in the morning. Going through the village in the early dawn or dark, very often the only sound is that of the woman’s industry at the mill.

Five sēra is an ordinary task, but if need be she can grind ten.

The general ways of cooking food are: (1) rotī; (2) dalīyā; (3) khichri. The peculiarity of dalīyā, which is generally made from wheat, jowār, makka, is that the grain is bruised rather than ground; it is then thrown into boiling water in a cauldron (hāndī) and boiled with salt and dāl of mōng or moth. Khichri is made from bajrā mixed with mōng ki dāl and pounded in a mortar; when this is fine it is thrown into a vessel in the same way as dalīyā, but is cooked longer, and it should be cooked slowly; it should be thick enough to stick on a wall when thrown there. Dāl is made of mōng, moth and urd: the grain used for the purpose is merely split up, not ground. It is considered better to make the bread, one part of channa with two of wheat, salt being mixed also; this is called mise by zamindars, besni in towns. The thick rotī, made from wheat alone, is called pāni ki rotī; the thin, like our (chapatti), made after rolling out, is called phulka or mōnda.

The following estimate of the consumption of food by the people was furnished by the district authorities for the Famine Report of 1879 (page 212): -
Chapter III. B.

Social Life.

Food.

<table>
<thead>
<tr>
<th>AGRICULTURISTS</th>
<th>NON-AGRICULTURISTS AND TOWNS-PEOPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily.</td>
<td>Yearly.</td>
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<tr>
<td>----</td>
<td>----</td>
</tr>
<tr>
<td>Man 1</td>
<td>Barley ...</td>
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<tr>
<td>Woman 1</td>
<td>Gram ...</td>
</tr>
<tr>
<td>Old person 2</td>
<td>Jowar ...</td>
</tr>
<tr>
<td>Two children 1</td>
<td>Maize ...</td>
</tr>
<tr>
<td></td>
<td>Pulses (inferior) ...</td>
</tr>
<tr>
<td></td>
<td>Miscellaneous ...</td>
</tr>
<tr>
<td>TOTAL 4</td>
<td></td>
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</tbody>
</table>

The ordinary working dress of the Hindu zamindar is only the pagri, the dhoti (cloth worn round the loins and middle), and the kamari, a short vest with sleeves. Sometimes he takes the kamari off at work, especially in the hot weather; but he will always wear it when cutting wheat, to save his body moist with perspiration from the dust coming out of the falling sheaves. On occasions of ceremony, however, such as a holiday, at a fair, or a marriage, he will put on a longer coat called angarkha, which comes down below the knees, and in the cold weather this is often lined like a rassai with cotton stuffing. This garment sometimes takes the same pattern too as our rassais, and then has a rather comical effect; at others it is a gorgeous blue or purple which strikes the eye from a distance. The chadar too or cloak is worn across the shoulders over the angarkha, and is really the most picturesque part of the zamindar's custom. In the cold weather he wears a rassai wound about him like a cloak (khoof—saur). Pyjamas, i.e., trousers tight below the knee and very loose at the hips, are worn by many lamburgars and other more luxurious persons. The only difference in the boys' dress, as compared with the man, is that he wears a langoti round his middle instead of the dhoti, which is a assumed when the boy is changing into the young man at 17 or 18 years of age. The women wear the gayra (also called tukri or los nga), or loose drawers; the angi, a short-sleeved vest which cover the breast but leaves the chest partly bare and the abdomen wholly so; and the orhna or cloak-veil which comes over the head and body too. The angi and orhna in the case of well-to-do zamindars are often handsomely made of fine linen.

The Muhammadan zamindar wears the same clothes as the Hindu, and even fastens his pagri in the same way, so that it is not always easy to discern one from the other by his appearance: his kamari or angarkha, however, is fastened differently, the Hindu
fastening on his right side, and the Muhammadan on his left. The Muhammadan women wear tight trousers (pyjamas) and in place of the angī the kutnī, which is longer than the other, coming down over the stomach and waist; the chest too is covered. Their costume is completed by the orbua, the only difference being in the prevailing colour; a Muhammadan is very fond of blue, the Hindu inclines to saffron. The Muhammadan boy, like his Hindu neighbour, wears a langoti, instead of dhōti, otherwise he dresses like his father. Shoes are worn by both sexes of all ages, but a zamīndār generally finds the bare foot best for a long journey, in which case he carries his shoes in his hand. These shoes are rough and clumsy, being furnished by the village chamār who generally gets grain at the harvest as payment for his total services without going into details; if, however, he is paid in cash, the price of a pair of shoes is about 12 annas; if especially good, a rupee. They are made of buffalo, cow or bullock hide (the Hindu not objecting to use the leather in this way), and last about four months: the zamīndār generally requires three pairs a year.

Hindus and Muhammadans alike wear ornaments in the ear and nose, on the forehead and crown of the head, the neck, chest, upper arm, and wrist (kalai or ponchā), thumb (anguthā) and finger, ankle (takhna) and toe (unghi). Gold is not worn on the foot, but any of the other ornaments may be made of it if the wearer is rich enough to afford it: for the most part, however, the material is silver; poor people have them of pewter (rang) or bell-metal (kānsā). The number of the different kinds is very large, but it will be enough to mention those most commonly worn.

1. On the crown of the head, on the choti, is worn a silver or bell-metal ornament also called choti. This is not now in fashion among the better zamīndārs; the poorer caste still keep it up; a bell-metal choti costs five or six annas; for silver ornaments the price including the making up is, as a rule, Re. 1 per tola; Muhammadans have the same name for the choti and use it without any reference to caste.

2. On the forehead is munh kā sāz, a chain ornament fastened on the top of the head, and coming down on each side round to the ear where it joins the earring. The Muhammadans wear it, and use the name.

3. The earring for the Hindu is the bāli and for the Muhammadans, jhūmkā: the shapes of the body of the ornament are slightly different, and the little balls are hung from it in different fashion, the bāli having three balls, gongrā, in a chain, and the jhūmkā having no chain, but the ball immediately pendent from the main part. The ear also is differently pierced: the Hindu has a hole in the lobe and in the outer rim at the top; the Muhammadan has some 15 or 20 perforations all the way up the cartilage.

4. For the nose there is the nath, a name common to Hindus and Muhammadans; it is a ring ornamented with a picture, generally of a parrot for Hindus, or imitation jewels. The Muhammadan wears the imitation jewels, but not pictures.
(5).—On the neck is the hansla or hansli, the usual horse shoe shape, worn alike by Muhammadans and Hindus.

(6).—On the chest the women wear the jharē, which may be a rupee or other ornament hung on a string round the neck.

(7).—On the upper arm is the bázáband, a jointed ring, and tàdd ('d' pronounced very heavy) a broad plain ring. The Muhammadans wear only the first; Hindus both.

(8).—On the wrist is the matī or kungni, worn generally by Hindus only. Sometimes, however, the Muhammadans also wear it. The Muhammadan speciality here is the naugi, a bracelet of nine pieces strung on a string; the kungni is all one piece.

(9).—The thumb ring with mirror (ársi) is worn alike by Hindus and Muhammadans.

(10).—Finger rings are worn (anguthi) on any finger by both classes.

(11).—On the ankle is the paze (or foot ornament), a ring with pendant balls, alike for Hindus and Muhammadans.

(12).—On the toes there are the challa and bichua for Hindus. The Muhammadans wear only the first which is plain, while the other has three bars of raised work. The challa is worn on any toe, but when the bichua is used it occupies the second, third and fourth.

Men’s ornaments.

All these are worn by women only — men whether Hindu or Muhammadan wear the following:

(1).—On the chest the tora or kanthila made up of five chains with two blocks (singhara) where they fasten. The chains hang in front, the blocks settle down on the top of the chest on each side.

(2).—The Hindu may wear a rosary (mála) one bead of gold and the next of coral — the Muhammadans do not wear this.

(3).—Both wear the kare on the wrist, a plain bracelet, or ornamented it may be with some representation of a lion.

(4).—There is the signet ring (mohr) worn by all or rather possessed by all; it is not seldom kept in the páqri.

(5).—The big toe, whether belonging to a Hindu or Muhammadan, may get a challa.

Though these ornaments are said to belong to men, it is not a common thing to see a Hindu zamindaár wearing them unless he is a dandy or dissolute fellow. Very few of the better class use them. Boys wear them up to about eighteen and earrings to boot, but leave them off gradually as hair comes on the face. Earrings go first, then the bracelet: the youngster may keep the chest ornament a little longer if he likes, but he will get talked about and perhaps laughed at if he wears ornaments when he has become a father.

The Ját boys play hockey (gend khuli); but the goals on either side are as wide as the place played on, and not limited to the narrow space of the English game: another game, very much answering to the fine Punjabi game of pitkaudhi, is kabadhí or touch. The party is divided into two sets each in their base, and when a man is sent by one set, one of the other set goes after him to touch him, and after touching him to get home to his own base.
The other men, however, having been touched, closes with him to prevent this.

When a boy is born, the representation of a hand with outspread fingers is made with _geru_ * or _mendi_ on the outside wall of the house. Muhammadans use the emblem in _chalk_ on occasions of rejoicing, such as _Id_ and at marriage. The Hindu may make pictures at such times, but he keeps the emblem of the outstretched hand † for a birth, and for a birth of a son, not for a girl. It is called _thapd_. On the sixth day after birth, rejoicing is made in the house by the women, who call in their neighbours of the same sex; sweetmeats are distributed. On the tenth day, among Hindus only, is the _dasutan_, a homely feast; and the ceremony of _hom_ is performed, a mixture called _sakal_ of rice, _jhi_, _jow_, _til_, sugar, and five fruits, _i.e._ pistachio, cocoanut, large raisins, almonds, dates, is ground up, and a little of it thrown in a fire in the room where the boy is born, and the mother and child are set before it, the room having been ‘leaped’ and the earthen household vessels being changed. Till all this is done the house is unclean, and as such cannot be entered by neighbours; no one goes into the room in fact except a woman attendant.

The first great ceremony in life after birth is the betrothal in marriage. This is made usually in very tender years; there is no minimum age. The proceedings are much the same for _Jats_ and _Gujars_, the Muhammadans following the Hindus with striking similarity. Matters are thus managed. The father or other nearest relative of the girl sends a Brahmin, or a Nai (it does not apparently matter which) out on the search for a suitable match. The Brahmin goes to some friend of his own caste (or the Nai to a brother Nai) and asks for information about a suitable bridegroom. The other will tell him of such and such a boy and get the lad to his house or elsewhere to show him to the messenger, to see that he has no bodily defect, such as lameness, deafness, being one-eyed or the like. The messenger being satisfied goes back to report to the girl’s father. Then on a lucky day (_subh-tith_) fixed by the _pandits_, both Nai and Brahmin will go, taking a rupee to the relatives of the girl. If they consent, the betrothal is made forthwith on the day mentioned by the _pandits_. On that day the relatives of the boy are collected, and if the family is one of position, persons of other families living near also. The boy is seated on a low seat (_chaunki_) covered with cloth; he is handsomely dressed for the occasion. The Brahmin of the girl’s family will make a mark (_tikd_) on his forehead with _haldi_ (saffron) or _voti_ (a mixture of

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* _Geru_—see Punjab Products, page 23—is a hard red laminated earth used for dyeing. It is obtained from _Dera Ghazi Khan_. _Mendi_ (or _henas_) see Punjab Products, page 348, scientific name _Lanoea incana_, is a hedge-like bush, cultivated in gardens for the dye obtained from its leaves.

† After a marriage, however, the bride’s mother, when she dismisses her daughter to her husband’s house the first time (which is for a few days only), puts her outstretched hand in a vessel of _mendi_, and then marks the breast of the bridegroom’s father with it.
saffron and borax). The Brahmin also gives him a rupee, and places a sweetmeat or some sugar in his mouth. For this service he gets Rs. 4 from the boy’s father, while his confrere, the barber gets Rs. 3 and it may be an old garment. The friends also join in a feast of shākar (molasses,) and the matter is accomplished. The amount of fee slightly varies in different tribes; it is given at the time of dismissal, and is called bidagi or rukhabaldānā. Among the Gaurwas a cocoanut (nāriel) is given with the rupee to the boy, and this is done also by the Rājpūts, Sainis and some others. The Brahmins follow the proceedings throughout like the Gūjars. The Shaikhs say they have only a verbal agreement without any particular ceremony. Meos have slight variations from the Gūjars in details, but none of importance. The expense here is almost entirely on the side of the boy’s father, who provides the entertainment for his friends, and the fees for the ceremonial messengers.

Marriage should follow betrothal in the first or second, or fifth subsequent year. The even years are considered unlucky. It is considered disgraceful if a girl is not married by the time she is 15, and it is not the custom to have her married before she is 5. The Jāts say they think the girl should always be married by the time she reaches 11 years of age. The boy must be 5, but above this there is no limit as to maximum; he will marry when he can. As a rule, a man has only one wife, but this is a rather the limit of cost than of fancy or custom. A rich man will not seldom take a second wife, while the Meos, and probably all Muhammadans, take two or even three, commonly, if they have the means.

The first marriage is called by the Jāts and other Hindus shādī, and it is practised by almost all Hindu tribes in the same way, called phērē. The eight forms of the strict Hindu law are unknown. The formalities may be described as follows: Two or two-and-a-half months beforehand, the parents of the girl send intimation that they are willing to have the marriage on a certain day. This intimation is written, and the letter is called pili chithi. Then not less than nine and not more than twenty-one days before that day, the Nai and Brahmin go with it to the parents of the boy. The pili chithi is written in shāshtri and fixes the hour (between sundown and sunrise), as well as the day of the ceremony. The proceeding is called lagan. The parents of the boy come with the marriage procession (barāt) to the village of the girl, but on arrival outside it halts, and a Nai is sent forward to announce the approach of the party. The halting place of procession is called khēt. The friends of the bride now come to meet the others, and all go in with music and drums. Money, ornaments, and clothes, according to the means of the family, are presented at khēt, and then the bridegroom’s party go on to the place in the village prepared for their reception, either a chandī, or other suitable building, or it may be a tent. This place is called jammāsa. The marriage then takes place, and on the third day after its arrival the procession goes back to its own village. The actual ceremony is thus made: A canopy (māndā) is erected before the dwelling-rooms of the bride’s parents in the courtyard (chauk).

* The Jāts call khēt, gora.
Under this canopy a fire is lighted on a chabútra raised about a foot high and a cubit square. On the chabútra fine powdered earth is put, and on this the fuel, which is dhák wood, is piled up in regular layers. This preparation of the earth is called bédhí. The clothes of the bridegroom are tied to those of the bride, and then she follows him seven times round the fire, the right hand being on the inside. A Brahmin representing each family recites texts and declares the genealogy (sákháchar) of the bridegroom and bride back seven generations. The bride and bridegroom have nothing to say. When the turns (phérc) have been made, the pair are sent inside the house and the women inspect the bridegroom. After this he goes back to his friends, and a feast is given by the bride-party. With the procession the girl goes back too. She remains ten or twenty days in the house of her husband’s father, and then returns with a Brahmin or Nai to her parents. When the bárdt first comes there is a peculiar ceremony, the meaning of which, symbolical or otherwise, is not easy to understand. The bridegroom is stood on a chanké or a stool in front of the bride’s house, and a lamp is waved in front of his face in a circle. His friends scatter paisá to the poor people of the village. The lamp is waved by one of the bride’s women-friends, and the ceremony is called árth. She has a tray with a rupee, saffron, and rice on it, and this, with the lamp, she raises and lowers seven times. When this is done, the bridegroom goes to the janwásá.

The Meos, a Muhammadan tribe, have of course the níkáh of their faith, and do not have any halting at the khet. The bridegroom wears the séra, a long necklace of flowers strung on a string, but does not as all Hindus do, in addition to the séra wear the paper head-dress called mohrá. They also, instead of the lagan, send a coloured string made up of differently coloured threads, with knots tied in it to show the number of days after its arrival at the boy’s home for the date of the marriage. This parti-coloured string is called kaláwah, and the proceeding of sending it is gánth. The Shaikhs read the níkáh in the orthodox way, and so do the other Muhammadan tribes.

Nearly all the tribes keep the custom of mukláwa or gona, which precedes co-habitation. This is the final leave-taking of the bride, and the departure to her husband’s home for good. The bridegroom sends notice of his coming to fetch his bride, and on the other side’s agreeing he comes with his friends, and the ceremony of mukláwa is gone through. The bride’s and bridegroom’s faces are turned to the east, and they are then seated on two low stools, pírhá; on the right hand the youth, on the left the girl. The veil of the bride is tied to the chaddar of the bridegroom. This ceremony is called gánth jorá. In the woman’s veil are placed paisá and rice; in the chaddar of the man, betelnut and rice. After this sacrificial prayer is made (not by Muhammadans), and then the stools of the pair are exchanged, the bride sitting down on that of the bridegroom, and vice versa. Then the sacred mark (tilák) is made on the forehead (not by Muhammadans) and necklaces are put on the husband, and the pair take their departure. The final moments are a scene of great sorrow, real or affected. The mother weeps violently and noisily; the women of the family beat their breasts as if the girl were going to her death; and the girl herself, who one would think was glad.
enough, puts in a sympathetic whine, which she stops on the slightest occasion. Meanwhile, the bridegroom stands by and looks foolish. The Rájpút do not send the bridegroom to fetch his wife: his pagrit and knife are sent to represent him. The mukláwa takes place in the third or fifth year after marriage. When the bride and bridegroom are both adult or adolescent at time of marriage, the ceremony of changing stools, called pirha-pher, may be appended to the other, and this does instead of the regular mukláwa. There is also some disagreement among the various tribes as to which party takes the initiative, some saying one, some the other; but this does not appear practically important, as neither side can really move unless the other agrees.

Second marriages (kardó or karíva) are practised by most of the Hindu tribes, Játs, Gújars, Ahúrs, Gaurwás, &c. Part of the Rájpút Chauháns even have taken up the custom, and on this score are called Chauháns simply, without the addition of Rájpút: their stricter kinsmen will not acknowledge them or intermarry with them now. The Hindu Tagás, and the Brahmins still keep up the old prohibition too. The Muhammadans of course are free to marry again, and the kardó of a woman of Islám is called nikáh wání (a second marriage). For the Hindu kardó there is no other ceremony than that of collecting the brotherhood and in their presence putting a veil over the new wife, with churís (bracelet rings). This is always done: and when it has been, the kardó wife is in all respects a legitimate wife, and her sons inherit with those of the wife married by sháhí. Kardó should not be made within a year of the husband's death.

The restrictions forbidding marriage with relations are more wide in their scope than ours. The narrowest ban is that of one gót or clan, viz., that the wife must not be of the husband's gót, but Shaikhs and Sáiyids do not observe this. The Meos bar only one gót, the man's own. Among the Gújars, the Muhammadans of Sunipat also do this; but those of Ballabgarh like their Hindu confreres bar three góts, the man's own, the mother's, and the father's mother's gót. The Gaurwás do the same. On the other hand the Hindu Játs adds a fourth gót with which it is unlawful to marry—the mother's mothers; and the Ahúrs do the same. Muhammadan Játs, an unimportant section of the tribe in this district, do not appear to know their own minds about the fourth gót; and indeed this part of the ban is a moot point among several tribes, those who bar only three góts asking satirically:

"Who cares for the restriction about marrying one of the mother's mothers gót?"

The Hindu thinks the corpse should be burned at once on the death occurring, the unpleasantly suggestive reason being given that if worms are bred in the dead body then other animals are burned with it. His nearest male relatives bathe the body, and put clean clothes on it with a cháddar (not shoes) covering the feet; a rough stretcher (pinjrit) is made and on it cotton is laid to make it soft, and it is shouldered by four near relatives who take it to the cremation ground (marghat or chihání); the eldest son
or nearest relative sets fire to the clothes, and a watcher is left by the fire three days to see that it does its work: he may be any relative except the son-in-law (who is not of the same got). The bones that remain unburnt are called phula, but the name properly is confined to the bones of the fingers and toes. It is a favourite act of filial piety to take the phula to the Ganges, and if a man is well-to-do he will almost certainly build a kind of memorial or mausoleum (chhatir) over the spot where the corpse was burnt. In such case of course the cremation has taken place on private land, not on the common ground like the marghat. The Muhammadan corpse is of course buried not burnt. It is washed and dressed as with Hindus: prayers are read at the grave as usual with men of this faith.

Thirteen days after a death the Jat feeds Brahmans; and hom is performed as at birth. The Muhammadan performs this kind of charity to fakirs on the twentieth and fortieth days. The Hindu continues his alms once a month for a year, i.e., till the anniversary after death (barivati). On the fourth anniversary (chaubarsmi) he gives a cow to Brahmans and clothes. After this, once a year he has to feast the holy men, and the day is called khyati.

Table No. VIII shows the numbers who speak each of the principal languages current in the district, separately for each tahsil and for the whole district. More detailed information will be found in Table IX of the Census Report for 1881, while in Chapter V of the same report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures. The Urdu of Delhi, polished in the Court of the Great Mogul, is the purest spoken in India. The townspeople use it without exception, though, of course, speaking it in various degrees of excellence. But the villagers up to the very walls of the city use the Hindi or Braj of the Delhi territory, which contains a singularly small admixture of Persian. Panjabi is spoken chiefly by the Sikh soldiery, and by some colonies of Panjabi Jats who have settled in the district.

Table No. XIII gives statistics of education as ascertained at the Census of 1881 for each religion and for the total population of each tahsil. The figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the
Census returns. Statistics regarding the attendance at Government and aided schools will be found in Table No. XXXVII. The distribution of the scholars at these schools by religion and the occupations of their fathers, as it stood in 1881-82, is shown in the margin. The mission schools are described at pages 63—8 and the other educational institutions in Chapter V.

The following is a detail of the printing presses, other than those belonging to Government, which are to be found in the district, together with the number of periodicals published at each:

The character and disposition of the people is described in the notice of the several castes which will be found in the next section of this chapter. The following paragraphs are taken from Mr. Macnachie’s description of the villagers of the Delhi District:—

“The physique of the ordinary zamindar of the district differs much among the various tribes, depending apparently more on caste and tribe than anything else. The Jats of the well villages are generally healthy and strongly made, with a frame which compared with an Englishman is very light, but very often exceedingly wiry and capable of great endurance. The average weight is supposed by an intelligent man of their class to be Chaudah dhari = 70 sors, or rather more than 140 lbs., say 9 stone and a half. I should think this a fair estimate: certainly it is not too small. The Jat skin is a light brown, and in a young man is smooth and fresh-looking, reminding one more of the traditional Italian olive complexion than anything we mean by the somewhat opprobrious epithet, dark. The Shaikh here is physically very inferior and the Muhammadan Tagah not much better. The Brahmins and Ahirs do not differ much from the Jat in appearance, while the Gujar has about the same tint. The Chauhan Rajputs are considerably darker. The face has often regular, and sometimes even handsome features, the great fault being a want of energy in the expression, which is for the most part either apathetic or sensual. Of the women’s faces one sees little, but they seem less animated even than those of the men. Their figures, however, as seen at the village well, are in youth well-rounded and supple, the arm especially with the tight-fitting silver ornament clasping the biceps is not seldom a model of comeliness, yet this grace is soon lost, as much probably from poor diet and bad sanitary conditions as anything. Both sexes have as a rule beautiful teeth, white, strong, and regular, which they clean with the usual tooth-stick (daunta). The hair, of course, is black or blue-black, but the Hindu tribes shave it except the crown lock (ehoti). The Muhammadans sometimes shave the head clean, sometimes not at all; but a young fellow when he does not shave will generally by way of personal ornament.
have a parting shaven neatly from front to back of his head. The face is not shaven by the Muhammadan, though he may cut his moustache with scissors if it seem too long. The beard here as elsewhere is greatly cared for; it is called rather grandiloquently Khudá kí náír (the light of God); and it is not fitting to cut it. Hindus generally shave the beard but not the moustache. But in times of mourning the nearest heir as a matter of course will shave himself clean on head and face. This is a point of religious duty. Both Hindus and Muhammadans shave under the armpit."

The population of the Delhi district, as a rule, is not addicted to crime. The Gújars are bad thieves,* but nearly all the other tribes are peaceable and fairly honest; crimes of violence are not common. After the Mutiny, John Lawrence wrote: ‡ Of the "agrestic population, a large proportion are predatory and turbulent by nature, but they appear now to know their masters and behave accordingly." The lesson received in 1857 appears to have had permanent effect, for no considerable numbers of Delhi zemindarírs could now be described as ill-behaved. Tables Nos. XL, XLI, and XLII give statistics of crime; while Table No. XXXV shows the consumption of liquors and narcotic stimulants.

It is impossible to form an satisfactory, estimate of the wealth of the commercial and industrial classes. The figures in the margin show the working of the income tax for the only three years for which details are available; and Table No. XXXIV gives statistics for the license tax for each year since its imposition. The distribution of licenses granted and fees collected in 1880-81 and 1881-82 between towns

<table>
<thead>
<tr>
<th>Class</th>
<th>1880-70</th>
<th>1870-71</th>
<th>1871-72</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class I</td>
<td>1,623</td>
<td>1,287</td>
<td>844</td>
</tr>
<tr>
<td>Class II</td>
<td>18,044</td>
<td>25,077</td>
<td>7,639</td>
</tr>
<tr>
<td>Class III</td>
<td>10,053</td>
<td>21,520</td>
<td>9,771</td>
</tr>
<tr>
<td>Class IV</td>
<td>319</td>
<td>397</td>
<td>430</td>
</tr>
<tr>
<td>Class V</td>
<td>17,910</td>
<td>14,510</td>
<td>13,903</td>
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<thead>
<tr>
<th>Class</th>
<th>Amount of tax</th>
<th>Amount of tax</th>
<th>Amount of tax</th>
</tr>
</thead>
<tbody>
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<td>Class I</td>
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<td>13,903</td>
</tr>
</tbody>
</table>

* Mr. Macnaghten writes (1884): — "There seems reason to hope that a material improvement in the habits of the Gújars is setting in. The agriculture of the hills will be greatly aided by the hand now being made or repaired; and this will probably in itself prove an inducement to pursue the path of honesty."

Chapter III, B.

Social Life.

Character, disposition, and physique of the people.

Poverty or wealth of the people.
CHAPTER III.—THE PEOPLE.

SECTION C.—RELIGIOUS LIFE.

Table No. VII shows the numbers in each tahsil and in the whole district who follow each religion, as ascertained in the Census of 1881, and Table No. XLIII gives similar figures for towns. Tables III, IIIA, IIIB of the Report of that Census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. The limitations subject to which these figures must be taken, and especially the rule followed in the classification of Hindus, are fully discussed in Part I, Chapter IV of the Census Report. The distribution of every 1,000 of the Musalman population by sect is shown in the margin. The sects of the Christian population are given in Table IIIA of the Census Report; but the figures are, for reasons explained in Part VII, Chapter IV of the Report, so very imperfect that it is not worth while to reproduce them here. Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Panjab and of their principal sects will be found in Chapter IV of the Census Report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by tahsil can be gathered from the figures of Table No. VII; and regarding the population as a whole, no more detailed information as to locality is available.

The religion of the Jat is Hinduism; but he does not know very much about it. He talks about Parmeshwar, and the more intelligent men say they believe in only one God, but there is a traditional worship of tutelary village deities (bhumián) which lies really nearer to his heart. The bhumián was once a man, and he has now gained his apotheosis in the half-fond half-fearful superstition of his descendants. The Brahmins say he must be honoured by worship at the thán which has been existing for generations in his name, a pakka built little pillar with places to burn little lamps in, which are used alike by Hindus and Muhammadans in devotional offices; and food distributed to the holy men at this spot is a religious almsgiving of spiritual value. When his son is married, he will pay a religious visit to the shrine of the bhumián; and when his cow or buffalo calves, a little* of the first milk

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* A very little is sufficient, as the bhumián is not hungry as men are. He wants faith and not food, according to the proverb, "Spiritual persons hunger for respect and not for food."
given will be boiled hard and given as an offering to the deity. Besides the bhumi they there is the ghāri mard, a relic apparently of Muhammadan tradition, a tutelary deity too with a difference: the Muhammadans take the place of the Brahmins as regards receipt of benefices in his name, though both Hindus and Muhammadans worship him. The goddess of small-pox too should have a place of worship* like the bhumi in every village of a properly devotional turn of mind, but an intelligent Hindu complains that the worship of this personage has gone somewhat out of fashion since vaccination has systematically been practised. Besides the local deities, the villager pays great respect to the gods of the various shrines in his neighbourhood. The fairs of the district depend greatly on a religious origin, but the people make the occasion of worship a time of social conviviality and amusement. Excepting the fancies already noticed about lucky days, the Delhi zamindar does not care much about demons and other evil spirits. Having seen the railway he has passed that stage: the people believe in the existence of professors of "clairvoyance," men who can tell others "what their wives say fifty miles off." This learning is called bhut bidya (demonology) and there was a few years ago a well known professor of it at Nyabans in Sunipat.

Fairs in Europe are generally looked on as originated for purposes of trade. In India it is not always so. These gatherings here have for the most part a religious origin, being connected with some shrine or other object of religious veneration. Then when thousands of people are collected, it is natural for traders to come also, finding special opportunities for selling their wares. In Delhi, however, there is very little trading done at the fairs, which are looked on more as holiday gatherings than anything else. They are indeed a great feature in the social life of the zamindar, and though no doubt they bring abuses in their train, and are partly responsible for increased expenditure and occasional thriftlessness, yet it is hard to see the pleasant throngs of holiday-makers crowding the roads on their way to them—father, mother, and children all decked out in their best clothes, trudging along together, and a merry laugh now and again breaking out from parties here and there as one tells some trivial story to beguile the way, without feeling that there is much innocent amusement and relaxation possible and often actually realised in this way. A list is given at page 59 of 33 fairs which take place periodically in various parts of the district. They differ of course much in importance, and many are of purely local interest; yet within the narrow circle of two or three miles the advent of the fair-day is regularly observed, and in any matters concerning the zamindar must certainly be taken into consideration. The most important gatherings are those at Bahāpur, some six miles south of Delhi, at Mahruli, and at Sunipat. The fair at Mahruli especially is a favourite resort for the Delhi people. The great one is in Sāwan and is fixed yearly by popular

* This is called mad and is much like the thān; a satirical saying in connection with these shrines may be given: "If you believe in it, it is God; if not, it is old earthen plaster."
Chapter III, C.
Religious Life
Fairs.

Church of England Mission. 

consent for some week in that month. It is called the *pankhá mela*, because *pankhás* are carried in procession on Wednesday to the Hindu temple, Jog Maya, and on Thursday to the shrine of Kutb-dín, for the maintenance of which a tolerant Government allows a *jádír* of Rs. 2,000 a year. The fair at Bahápur occurs in Chait on the 8th and 9th days of the moon, and on the corresponding days in Asoj. This is also a religious meeting; the origin of its localisation at Bahápur is said to be that a *rájá* in olden time saw a vision of the goddess Devi on the spot, and forthwith built a shrine. Subsequently to this, *rájá* Kidarnáth erected a temple of masonry, and the fair is said to have been held continuously since then. The fair at Sunipat is held on the 11th day of the *muharram*. Offerings of sweetmeats, bread, &c., are made at the shrine of Nasir-ud-din,* the local saint, who is said to have made a *jihád* upon the Hindus and to have met with a martyr's death.

This mission owes its origin to the zeal of some members of the congregation of St. James’ Church, who raised, between 1850 and 1853, the large sum of Rs. 30,000 which they made over to the Society for the Propagation of the Gospel, (the Society made a further grant of Rs. 80,000,) and in February 1854 sent the first missionaries, the Rev. J. S. Jackson and Rev. A. R. Hubbard, both graduates of Cambridge. Before their arrival however the first two leading converts were baptized in 1852. Their names deserve record. One of them, Dr. Chimman Lal, was Assistant Surgeon, and lost his life at the hands of the mutineers. The other was Professor Rámchandar, who became well known as a writer on Mathematics, and was successively Professor of Mathematics in the Delhi College and tutor to the Maharájah of Patiála. In 1857 Mr. Hubbard, and two younger men who had just joined the mission, Mr. D. E. Sandys and Mr. Lewis Roch, with Dr. Chimman Lal and two ministers of the Baptist Mission, were killed by the rebels, and the mission totally destroyed. Mr. Jackson’s life was saved because ill-health had driven him from Delhi a short time before the mutiny broke out.

After the capture of the city in the September of that year the work was kept together by a small band of native Christians and enquirers, until, at the beginning of 1859, the foundations of the Mission were re-laid with much careful forethought by the Rev. T. Skelton, Fellow of Queen’s College, Cambridge. (In 1860 the Mission was joined by the Rev. B. R. Walter, of Hertford College, Oxford, in 1862 by the Rev. J. E. Whitley of Queen’s College, Cambridge, and in 1867 by the Rev. H. C. Crowfoot, Fellow of Jesus College, Oxford.) In addition to educational work among the higher and lower classes, with preaching and other religious teaching in the

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* Mr. Macomachie writes: “I once heard an account which made his death not so meritorious as that of a *shahid* though it was certainly unfortunate. ‘A *rájá* wanted his horse and so killed him,’ said my informant, a Hindu, who seemed rather to grudge unnecessary ascription of religious merit in the way of martyrdom. I turned to a Muhammadan for explanation. ‘Well,’ said he, ‘it was partly about a horse, but it was because he was a *pír* too.’ And then he added: ‘He was the first man in India who rode on horses: before his time there were none, and the *Rájá* used to ride on buffaloes.’ The Hindu was silent.”
<table>
<thead>
<tr>
<th>No.</th>
<th>Village</th>
<th>Time of year</th>
<th>Occasion of Fair</th>
<th>Average number of persons attending</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mahauli</td>
<td>Wednesday &amp; Thursday once a year in Sawan</td>
<td>For pleasure</td>
<td>20,000</td>
<td>Delhi, Gurugram, Faridabad, Ballabgarh, Bhiwadi, &amp; Khairauli.</td>
</tr>
<tr>
<td>2</td>
<td>Baghpat</td>
<td>Twice a year on 29th and 30th of Bhoond &amp; 29th of Asaj</td>
<td>For worship</td>
<td>5,000</td>
<td>Delhi, Ballabgarh, Sarai, &amp; Patiala.</td>
</tr>
<tr>
<td>3</td>
<td>Bhalaur</td>
<td>Twice a year on 21st and 22nd of Bhoond</td>
<td>For bathing</td>
<td>6,000</td>
<td>Ballabgarh, Faridabad, &amp; Calcutta.</td>
</tr>
<tr>
<td>4</td>
<td>Dhanaj</td>
<td>Twice a year on the last day of Chait and Asaj</td>
<td>To make offerings</td>
<td>1,600 to 5,000</td>
<td>Ballabgarh, and other neighbouring villages, and Faridabad.</td>
</tr>
<tr>
<td>5</td>
<td>Faridabad</td>
<td>Twice a year on the 10th day of Chait and Asaj</td>
<td>For bathing</td>
<td>1,600</td>
<td>Ballabgarh, and Faridabad.</td>
</tr>
<tr>
<td>6</td>
<td>Ballabgarh</td>
<td>Twice a year on the 10th day of Chait</td>
<td>For pleasure</td>
<td>1,000</td>
<td>Patiala.</td>
</tr>
<tr>
<td>7</td>
<td>Lahourah</td>
<td>Once a year on the 10th day of Chait</td>
<td>For worship</td>
<td>150</td>
<td>Sunita, Sundar and Balak.</td>
</tr>
</tbody>
</table>

Chapter III, C.

Religious Life.

Fairs.

A small fair held in honour of Kali Devi, Nand Dass, and Kajja who being very devout burnt himself alive, and his fair was started to celebrate the history.
<table>
<thead>
<tr>
<th>No.</th>
<th>Village</th>
<th>Occasion of Fair</th>
<th>Time of year</th>
<th>Duration</th>
<th>From what part</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Mawlid</td>
<td>Worship</td>
<td>Twice a year on 23rd Sha'ban</td>
<td>1,000 1 Day</td>
<td>Sunjag</td>
<td>A gathering held in honour of Nabi's birthday.</td>
</tr>
<tr>
<td>4</td>
<td>Jawhadi</td>
<td>Worship</td>
<td>Twice a year on 10th and 20th Safar</td>
<td>1,000 1 Day</td>
<td>Sunjag and Panchpat</td>
<td>A large fair held in honour of the Prophet's birthday.</td>
</tr>
<tr>
<td>5</td>
<td>Kondal</td>
<td>Worship</td>
<td>Twice a year on 3rd Zilhaj</td>
<td>1,000 6 Hours</td>
<td>Sunjag</td>
<td>A large fair held in honour of the Prophet's birthday.</td>
</tr>
<tr>
<td>6</td>
<td>Khaudary</td>
<td>Worship</td>
<td>Twice a year on 23rd Sha'ban</td>
<td>6,000 1 Day</td>
<td>Sunjag and Kandah</td>
<td>A large fair held in honour of the Prophet's birthday.</td>
</tr>
<tr>
<td>7</td>
<td>Ghazi</td>
<td>Bakhshing</td>
<td>Twice a year on 20th and 21st Rajab</td>
<td>5,000 1 Day</td>
<td>Sunjag</td>
<td>A large fair held in honour of the Prophet's birthday.</td>
</tr>
<tr>
<td>8</td>
<td>Muhadipun</td>
<td>Worship</td>
<td>Last day of the month of Rajab</td>
<td>5,000 1 Day</td>
<td>Sunjag</td>
<td>A large fair held in honour of the Prophet's birthday.</td>
</tr>
<tr>
<td>9</td>
<td>Sunjag</td>
<td>Worship</td>
<td>Last day of the month of Rajab</td>
<td>5,000 1 Day</td>
<td>Sunjag</td>
<td>A large fair held in honour of the Prophet's birthday.</td>
</tr>
<tr>
<td>10</td>
<td>Sunjag</td>
<td>Worship</td>
<td>Last day of the month of Rajab</td>
<td>5,000 1 Day</td>
<td>Sunjag</td>
<td>A large fair held in honour of the Prophet's birthday.</td>
</tr>
<tr>
<td>11</td>
<td>Sunjag</td>
<td>Worship</td>
<td>Last day of the month of Rajab</td>
<td>5,000 1 Day</td>
<td>Sunjag</td>
<td>A large fair held in honour of the Prophet's birthday.</td>
</tr>
<tr>
<td>No.</td>
<td>Place</td>
<td>Event</td>
<td>Date/Time</td>
<td>Population</td>
<td>Location</td>
<td>Description</td>
</tr>
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<td>-----</td>
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<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>1</td>
<td>Pilani, Hasansinghpur</td>
<td>Worship</td>
<td>In the month of Poh 1st Sunday after new moon</td>
<td>2,000</td>
<td>Delhi</td>
<td>A religious fair held to celebrate the finding of an image of Bhairon, attendant of Kali. Some one dreamt that a shrine should be built on the spot in order that wishes and vows might be fulfilled. Hence the shrine and vows are (sometimes) met by fulfillment of wishes. A Hindú gathering in obedience to an order received from some Saiyid who died &quot;possessed&quot;; only a small affair. A small affair celebrating the discovery of an image of Kali. Somebody dreamt (as usual) that a fair ought to be held here. A religious gathering at a tank called 'Báro Bóbd' after a fúkhr. Hindu's worship, and Muhammadans amuse themselves at this fair held in honour of Rámlílú, a very important fair.</td>
</tr>
<tr>
<td>2</td>
<td>Nángal Dewat</td>
<td>Worship</td>
<td>15th of every Hindu month</td>
<td>100</td>
<td>Neighbouring villages</td>
<td>A religious fair at which weather prognostications for the current year are made. Brahmans take a stick with a bit of rag on it to the top of a hill, and anxiously consult as to whether the wind which blows it denotes a good wind for the year, for crops, rain, &amp;c. Poor caste people worship on this occasion, támbaras, fúkhrs, barbers, &amp;c. Worship is celebrated of an image of Devi Márá. And offerings are made which the Nárela sahmádara take. A small affair every Tuesday at the shrine of Handúnán. A religious fair for the worship of Devi.</td>
</tr>
<tr>
<td>3</td>
<td>Sherpur Kalán</td>
<td>Worship</td>
<td>8th Chait</td>
<td>100</td>
<td>Delhi</td>
<td>A religious fair held to celebrate the finding of an image of Bhairon, attendant of Kali. Some one dreamt that a shrine should be built on the spot in order that wishes and vows might be fulfilled. Hence the shrine and vows are (sometimes) met by fulfillment of wishes. A Hindú gathering in obedience to an order received from some Saiyid who died &quot;possessed&quot;; only a small affair. A small affair celebrating the discovery of an image of Kali. Somebody dreamt (as usual) that a fair ought to be held here. A religious gathering at a tank called 'Báro Bóbd' after a fúkhr. Hindu's worship, and Muhammadans amuse themselves at this fair held in honour of Rámlílú, a very important fair.</td>
</tr>
<tr>
<td>4</td>
<td>Jharoouda Kalán</td>
<td>Worship</td>
<td>Twice a year on 21st of Asauj and Jeth.</td>
<td>4,000</td>
<td>Neighbourhood of Delhi and Rohtak District. Dhamása, Malakpur, Ojwah, Shamspur, Isakpur Panah Gharí and Isakpur Panah Sújan. Delhi and its neighbourhood. Gurgán, Mirath, Ballabgarh and Sunípat. A religious gathering at a tank called 'Báro Bóbd' after a fúkhr. Hindu's worship, and Muhammadans amuse themselves at this fair held in honour of Rámlílú, a very important fair.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Isakpur Panah Gharí</td>
<td>Worship</td>
<td>17th Bhádon</td>
<td>600</td>
<td>Delhi</td>
<td>A religious fair held to celebrate the finding of an image of Bhairon, attendant of Kali. Some one dreamt that a shrine should be built on the spot in order that wishes and vows might be fulfilled. Hence the shrine and vows are (sometimes) met by fulfillment of wishes. A Hindú gathering in obedience to an order received from some Saiyid who died &quot;possessed&quot;; only a small affair. A small affair celebrating the discovery of an image of Kali. Somebody dreamt (as usual) that a fair ought to be held here. A religious gathering at a tank called 'Báro Bóbd' after a fúkhr. Hindu's worship, and Muhammadans amuse themselves at this fair held in honour of Rámlílú, a very important fair.</td>
</tr>
<tr>
<td>6</td>
<td>Khándrá Sainkalán</td>
<td>Pleasure and Religion</td>
<td>15th to 25th Asauj</td>
<td>10,000</td>
<td>Delhi and its neighbourhood.</td>
<td>A religious fair held to celebrate the finding of an image of Bhairon, attendant of Kali. Some one dreamt that a shrine should be built on the spot in order that wishes and vows might be fulfilled. Hence the shrine and vows are (sometimes) met by fulfillment of wishes. A Hindú gathering in obedience to an order received from some Saiyid who died &quot;possessed&quot;; only a small affair. A small affair celebrating the discovery of an image of Kali. Somebody dreamt (as usual) that a fair ought to be held here. A religious gathering at a tank called 'Báro Bóbd' after a fúkhr. Hindu's worship, and Muhammadans amuse themselves at this fair held in honour of Rámlílú, a very important fair.</td>
</tr>
<tr>
<td>7</td>
<td>Bánkavali</td>
<td>Pleasure and Science</td>
<td>Last day of Asárb</td>
<td>2,000</td>
<td>Delhi and its neighbourhood.</td>
<td>A religious fair held to celebrate the finding of an image of Bhairon, attendant of Kali. Some one dreamt that a shrine should be built on the spot in order that wishes and vows might be fulfilled. Hence the shrine and vows are (sometimes) met by fulfillment of wishes. A Hindú gathering in obedience to an order received from some Saiyid who died &quot;possessed&quot;; only a small affair. A small affair celebrating the discovery of an image of Kali. Somebody dreamt (as usual) that a fair ought to be held here. A religious gathering at a tank called 'Báro Bóbd' after a fúkhr. Hindu's worship, and Muhammadans amuse themselves at this fair held in honour of Rámlílú, a very important fair.</td>
</tr>
<tr>
<td>8</td>
<td>Bánkavali</td>
<td>Worship and Pleasure</td>
<td>Last day of the month of Sawán</td>
<td>1,000</td>
<td>Delhi, Mirath and Bu-landshahr.</td>
<td>A religious fair held to celebrate the finding of an image of Bhairon, attendant of Kali. Some one dreamt that a shrine should be built on the spot in order that wishes and vows might be fulfilled. Hence the shrine and vows are (sometimes) met by fulfillment of wishes. A Hindú gathering in obedience to an order received from some Saiyid who died &quot;possessed&quot;; only a small affair. A small affair celebrating the discovery of an image of Kali. Somebody dreamt (as usual) that a fair ought to be held here. A religious gathering at a tank called 'Báro Bóbd' after a fúkhr. Hindu's worship, and Muhammadans amuse themselves at this fair held in honour of Rámlílú, a very important fair.</td>
</tr>
<tr>
<td>9</td>
<td>Narela</td>
<td>Worship</td>
<td>Twice a year on 21st of Chait and Asauj</td>
<td>1,500</td>
<td>Delhi, Mirath, and Bu-landshahr.</td>
<td>A religious fair held to celebrate the finding of an image of Bhairon, attendant of Kali. Some one dreamt that a shrine should be built on the spot in order that wishes and vows might be fulfilled. Hence the shrine and vows are (sometimes) met by fulfillment of wishes. A Hindú gathering in obedience to an order received from some Saiyid who died &quot;possessed&quot;; only a small affair. A small affair celebrating the discovery of an image of Kali. Somebody dreamt (as usual) that a fair ought to be held here. A religious gathering at a tank called 'Báro Bóbd' after a fúkhr. Hindu's worship, and Muhammadans amuse themselves at this fair held in honour of Rámlílú, a very important fair.</td>
</tr>
<tr>
<td>10</td>
<td>Narhualah</td>
<td>Worship</td>
<td>Weekly, on every Tuesday.</td>
<td>400</td>
<td>Delhi and its neighbourhood.</td>
<td>A religious fair held to celebrate the finding of an image of Bhairon, attendant of Kali. Some one dreamt that a shrine should be built on the spot in order that wishes and vows might be fulfilled. Hence the shrine and vows are (sometimes) met by fulfillment of wishes. A Hindú gathering in obedience to an order received from some Saiyid who died &quot;possessed&quot;; only a small affair. A small affair celebrating the discovery of an image of Kali. Somebody dreamt (as usual) that a fair ought to be held here. A religious gathering at a tank called 'Báro Bóbd' after a fúkhr. Hindu's worship, and Muhammadans amuse themselves at this fair held in honour of Rámlílú, a very important fair.</td>
</tr>
<tr>
<td>11</td>
<td>Narhualah</td>
<td>Worship</td>
<td>28th Chait to 30th Chait.</td>
<td>2,000</td>
<td>Delhi and its neighbourhood.</td>
<td>A religious fair held to celebrate the finding of an image of Bhairon, attendant of Kali. Some one dreamt that a shrine should be built on the spot in order that wishes and vows might be fulfilled. Hence the shrine and vows are (sometimes) met by fulfillment of wishes. A Hindú gathering in obedience to an order received from some Saiyid who died &quot;possessed&quot;; only a small affair. A small affair celebrating the discovery of an image of Kali. Somebody dreamt (as usual) that a fair ought to be held here. A religious gathering at a tank called 'Báro Bóbd' after a fúkhr. Hindu's worship, and Muhammadans amuse themselves at this fair held in honour of Rámlílú, a very important fair.</td>
</tr>
<tr>
<td>No.</td>
<td>Village</td>
<td>Occasion of Fair</td>
<td>Time of year</td>
<td>Average number of persons attending</td>
<td>Duration</td>
<td>From what parts</td>
</tr>
<tr>
<td>-----</td>
<td>----------------</td>
<td>-------------------------</td>
<td>--------------</td>
<td>-------------------------------------</td>
<td>----------</td>
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</tr>
<tr>
<td>12</td>
<td>Bansi Kyari</td>
<td>Urs Sayad Hasan</td>
<td>22nd &amp; 23rd Shabán</td>
<td>2,200</td>
<td>Tahsil 2 Days</td>
<td>Delhi—Continued. Delhi and neighbouring country.</td>
</tr>
<tr>
<td>13</td>
<td>Jahán numá</td>
<td>Worship</td>
<td>7th to 12th Rabi-ul-awal</td>
<td>2,000</td>
<td>6 Days</td>
<td>Delhi and surrounding country. Delhi and neighbouring villages as well as fakirs from all quarters.</td>
</tr>
<tr>
<td>14</td>
<td>Ghíaipur</td>
<td>Urs Sultán Nizám-ul-din Aulia</td>
<td>Twice a year on 17th and 18th of Shawal and Rabi-ul-sáni</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>15</td>
<td>On Karnál road from Láhori Gate of Delhi to Sabzimándi</td>
<td>Pleasure</td>
<td>Twice a year on 5th of Asuuj and Chaít</td>
<td>1,000</td>
<td>6 Hours</td>
<td>Delhi</td>
</tr>
<tr>
<td>16</td>
<td>Sabzimándi</td>
<td>Jahán numá</td>
<td>Weekly, every Friday</td>
<td>3,000</td>
<td>3 Hours</td>
<td>Delhi</td>
</tr>
</tbody>
</table>

_N.B._—The numbers given here are in several instances much below the mark.
The Church of England mission, which Mr. Skelton founded, was one of the first to be established in Delhi. It was started in 1860 with the aim of providing medical care and education to the city's inhabitants. The foundation stone was laid in March 1865 by Dr. Cotton, Bishop of Calcutta, and St. Stephen's Memorial Church was opened in May 1867. In 1868, Mrs. Winter began medical work among women and children, and a dispensary was opened at Chandni Chowk. A class was also opened for the training of native women as nurses. After a regular course of teaching, both practical and theoretical, these women were examined by the Civil Surgeon and, on passing, received a testimonial permitting them to practise under the general guidance of the head of the medical mission; this class received a grant of Rs. 75 a month from the Municipal Committee. Miss Englemann has been in charge since 1875, and the number of separate cases attended has increased from 3,363 in 1871 to 16,000 in 1883, with an aggregate of 46,154 attendances, or about three to each patient, in the course of the twelve months. The memorial stone of a new hospital for women, now being erected in Chandni Chowk in memory of Mrs. Winter, was laid by H. R. H. the Duchess of Connaught on January 18, 1884. In 1873-74, with a view to increasing the points of direct contact with the people, the city and suburbs were divided into eight districts, somewhat on the pattern of English parishes, while the country round reaching to Riwâri, Hissár and Karnál, was divided into eight mission districts, of which however only three, with their centres of work in Ballabgarh, Mahrauli and Alipur, are within the Delhi district. An event of great importance for the stability and growth of the mission took place in 1877, when the mission was strongly reinforced by a body of missionaries, chosen in the University of Cambridge, and largely supported by the Propagation Society. They, with the original organisation, form one mission carried on since that date under the title of "The S. P. G. and Cambridge Mission in Delhi and the South Punjab." The following institutions are carried on by this united body: St. Stephen's College, more fully detailed below by Mr. Carlyon, with 30 pupils; a High School and six branch schools with 628 boys; 32 small schools for the lower orders in Delhi; and 24 other places attended by nearly 700 boys and young men. A school for training Christian school masters and a Boarding School for Christian boys; besides the general work in the city and country districts.

Work among the women, besides the medical work already mentioned, is carried on as follows: A European Normal School for Zanana school teachers; a Native Normal School, one upper primary, and 17 lower primary schools, (some of the latter are beyond the Delhi district); one Industrial School, Zanana pupils; and a refuge for either destitute women or those who have led a bad life. The number of female pupils is 740, making with the boys' schools a total of about 2,000 pupils taught by this mission. The number of persons baptised since 1859 is men 585, women 268, children 588 or a total of 1,441.

The work of the mission...
in Delhi is carried on by nine clergymen, of which a list is given in the margin, including six of the Cambridge Brotherhood, besides four in other districts, and by 13 Zanana missionaries, besides eight ladies employed in the branch mission. The total number of towns and villages occupied is 26, and there are about 1,000 baptised persons in the various native congregations; of whom nearly half are in Delhi and its suburbs.

The Revd. Mr. Carlyon has kindly furnished the following account of the Cambridge Mission. This Mission owes its origin to the efforts of some leading members of the Cambridge University, who thought that the time was come for the Universities to take a more prominent part in evangelising India. They believed their object would be best obtained by a body of men living and working together as a brotherhood, whose endeavours should be directed to higher education, (especially of Christian boys and young men), the training of Christian agents for educational and evangelistic work, literary work, and general contact with the more thoughtful natives. At the invitation of the Society for the Propagation of the Gospel, who also came forward with liberal pecuniary help, Delhi was selected as affording a most suitable sphere for realising the abovementioned objects, and the mission was started in India under Revd. E. Bickersteth, Fellow of Pembroke College, in 1877 with the title of the Cambridge Mission to North India. The present members of the Mission, with the dates of their arrival in India are as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>College</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Revd. E. Bickersteth</td>
<td>Pembroke College</td>
<td>1877</td>
</tr>
<tr>
<td>H. C. Carlyon</td>
<td>Sidney Sussex</td>
<td>1878</td>
</tr>
<tr>
<td>S. S. Allnutt</td>
<td>S. John's</td>
<td>1879</td>
</tr>
<tr>
<td>G. A. Lefroy</td>
<td>Trinity</td>
<td>1879</td>
</tr>
<tr>
<td>A. Haig</td>
<td>Pembroke</td>
<td>1883</td>
</tr>
<tr>
<td>J. W. T. Wright</td>
<td>Pembroke</td>
<td>1883</td>
</tr>
</tbody>
</table>

This institution was founded originally in 1865, in connexion with the S. P. G. Mission School, to enable its students to pursue their studies up to the Calcutta B. A. course. It was, however, practically in abeyance till 1881, when it was resuscitated by the Cambridge Mission, a body of men working in connexion with the S. P. G. Mission. In 1882 its scope was enlarged, and it became a grant-in-aid institution, open to all-comers. This extension was due to the failure of a scheme for reviving the old Government College under native auspices. In October of the same year it was affiliated to the Punjab University, which received its charter as a University in that month. Its students are prepared for the Examinations of that University only. It now (July 1883) numbers about thirty students. The following is the staff of teachers:

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>Revd. S. S. Allnutt, M.A.</td>
<td>Principal</td>
</tr>
<tr>
<td>G. A. Lefroy, M.A.</td>
<td>Professor</td>
</tr>
<tr>
<td>H. C. Carlyon, M.A.</td>
<td>Professor</td>
</tr>
<tr>
<td>Babu N. Mahendra Dutt, B.A.</td>
<td>Assistant Professor of Mathematics</td>
</tr>
<tr>
<td>Nritya Gopal Bose, M.A.</td>
<td>Professor of Natural Science</td>
</tr>
<tr>
<td>Maulavi Shah Jehan</td>
<td>Professor of Persian</td>
</tr>
<tr>
<td>Maulavi Jamil ul Rahmán</td>
<td>Professor of Arabic</td>
</tr>
<tr>
<td>Pandit Vihári Prasáda Dube</td>
<td>Professor of Sanskrit</td>
</tr>
</tbody>
</table>
This school was opened shortly after the Mutiny, in connexion with the S. P. G. Mission in Delhi. It has a system of branch schools connected with it, which are situated in various parts of the city. At present (July 1883), the number of boys in the branches is 428, in the High School 200. The staff of masters consists of 39 native teachers; four European Missionaries also take part in the teaching. The school is under the superintendence of the Principal of the College. It is a grant-in-aid institution, and rents a large native building situated near the Kotwali, Chandni Chauk. Connected with the College and School, is a club numbering about 100 members. Its object is to promote the intellectual and social welfare of the students, and to provide them with sensible and attractive amusements. It comprises Cricket and Athletic Departments, a Debating Society in which social and other topics are discussed in English and Urdu, and lectures on science and other subjects are given. There is a reading-room attached to it, which is open every evening, and is provided with a good library, magazines, newspapers, games, etc.

The following account of the Baptist Mission has been kindly furnished by the Reverend Mr. Carey. In 1814, the Reverend John Chamberlain, a Baptist Missionary, then employed by the Begum Sumru, at Sirdhanah, as tutor to her son, visited Delhi for the first time. During the six weeks Mr. Chamberlain remained in the city, he preached daily without molestation. He subsequently returned to Sirdhanah, and thence to Serampur, where he remained. From 1815 to 1818, preaching was carried on by Mr. Kerr, a Baptist gentleman, assisted by three native converts. In the latter year, Delhi was recognised as a Mission station in connection with the Baptist Missionary Society in London, and a Missionary, the Reverend J. T. Thompson, was directed to assume charge of it. He arrived at Delhi on the 3rd April 1818, and continued to reside there (with a few breaks) till his death in 1850. The first baptism which took place in Delhi (1821), was that of a Rajput woman, who afterwards became the wife of a French officer in the service of the Begum Sumru. At the close of 1822, an aged Brahmin, followed her example, in the next year another native was baptized, and in 1825, four Europeans and a Brahmin joined the church. In 1826, the church consisted of eleven persons. In 1845 a chapel was erected near the Royal Palace for the use of the converts. Mr. Thompson died on the 27th June 1850, and from that time to 1854 Delhi remained unoccupied, till Walayat Ali, a native convert, was sent from Chitoura to carry on the work. In March 1856 the Reverend J. Mackay, of the Baptist Mission Society, arrived. Both these gentlemen were murdered in the mutiny of the following year.

Since the establishment of the Mission in 1818 up to this time (1856), about sixty persons had been baptized, and a native church formed; schools for both Hindus and Muhammadans had been started in the city; and the translation of the New Testament and Psalms, and several tracts into Hindi had been printed. The Reverend James Smith, Baptist Mission Society, on his return to India in 1858, immediately proceeded to Delhi.
On his arrival there he found only four persons (one native), formerly connected with the church; the rest had been killed or scattered. Mr. Smith immediately recommenced daily bazār preaching and teaching in the batās. The chapel, which had been greatly injured by the rebels, was repaired and re-opened for divine service. The work was very successful, the first year especially, amongst the chamārs. Seven primary schools were opened by Mr. Smith for the benefit especially of the children of the lower classes. Preaching in their batās was also carried on systematically. During the year, ninety-four Christians were baptized (including ten Europeans), and a new chapel erected. The Rev. D. P. Broadway, and the Rev. Josiah Parsons joined the Mission the same year. Up to 1874 Mr. Smith was assisted temporarily by several Baptist Missionaries; in that year his colleague and successor, the Rev. R. F. Guyton (now in charge, 1883), arrived from England. The following year, the Rev. W. Carey, M.B., &c., established a Medical Mission at Delhi in connection with the general work of the Baptist Missionary Society. In December 1881, a third Missionary was added to the staff of the Mission. Since 1856, the membership of the native church has increased to about 300 at the central church, which this year (1883) elected its own pastor (a native), who is supported entirely by the members themselves. There are five other little churches in the suburbs, two of which number are presided over by pastors chosen by the members. Including the members of these churches there is a total of about 500 native members of the Delhi Baptist Mission churches. Forty-six persons were baptised in 1882.

There are twenty-seven schools connected with the Baptist Mission at Delhi. The object in their establishment has been to place the means of acquiring a knowledge of the vernaculars within the reach of the children of the lower classes, and by these means to lead to their ultimate conversion to Christianity. The schools have, with few exceptions, all been begun at the request of the people themselves, and are generally well attended. Throughout the Mission, efforts are made to educate the lowest classes of the natives, more especially the chamārs. Since 1858, there have been nine Mission Schools opened in the city, seven in the suburbs, and eleven in the district (including four in the Mirath District). They now contain nearly 1,000 scholars, 150 of whom are the sons of Native-Christians. There is in addition a boarding school containing twenty-five boys. All the forty teachers are Native Christians, and lessons on the Scriptures are systematically taught in the schools; all are of the upper and lower divisions of primary schools, with the exception of the boarding school, which aims at being a Middle School. Thirteen of the boys of this Mission passed the lower standard examination last year (1882.) Most of the school buildings have been erected at the expense of the Mission, and are the ordinary thatched mud huts, except at Shahderabad (Mirath District), Paharganj, Purana Qila, Faridabad, Farash Khana, and Kalan Mahal, where there are substantial brick buildings, the property of the Baptist Mission.
In 1876, a Medical Mission in connection with the Baptist Missionary Society was established by the Rev. W. Carey, M.B., L.R.C.S., Edin., and a dispensary opened for the benefit especially of Native Christian patients, and those of the lower classes of natives of Delhi. Since its establishment the dispensary has been attended by a very large number of poor sick natives. The first year the number of cases treated amounted to about 10,000; last year it was nearly double that number.

Miss Thorn has kindly furnished the following sketch of the Baptist Zenána Mission at Delhi. About eighteen years ago, 1865, Mrs. Smith, wife of the Reverend James Smith, of the Baptist Mission, Delhi, recognizing the fact that, in consequence of the social customs of the country, a large number of women could not be reached by ordinary Missionary efforts, resolved if possible to gain access to some of these ladies in their seclusion, and take to them the instruction they so greatly needed. Mrs. Smith was assisted in these endeavours by two Native Christian women, one of whom was Fatima, the widow of Waláyat Ali, who fell a martyr during the mutiny. Some difficulty was experienced at first, but the desire for instruction which the visitors created soon spread, and in 1867, thirty-five zenánas were regularly visited and a school for Muhammadan girls and women opened, to which about thirty-six came. The zenána workers then numbered two Europeans and five native women. After a few years, it was found desirable to close this Muhammadan school. In December 1871, Miss Fryer was sent from England as a zenána teacher; she introduced and taught the fine point-lace work which has gained prizes in several native Exhibitions. The number of houses visited had increased to 70. In December 1875 Miss Thorn reached Delhi, and commenced Medical work in conjunction with zenána visiting. The usefulness of such work is too well-known to need comment. During the six years' work, (there was an interval of fifteen months from illness and absence), 6,000 patients have been treated. The percentage of deaths cannot be given, as many of the patients come from a distance, and the result in their case is not known. Until 1876, the work of the Baptist Zenána Mission was entirely amongst Muhammadans. During that year invitations were received from several Hindu families, and the interest amongst them increased so rapidly that the Hindu pupils now exceed in numbers, and for the most part excel the Muhammadans. Amongst them there are many, especially in the Baniya caste who possess great aptitude for learning. Owing to the domestic conditions of zenána life it is impossible to give details of work and its results. Instruction is given in English, Urdu, Hindi, Scripture and different kinds of needle work. Several ladies have come out, and have been baptized, and by their subsequent conduct have proved themselves in every way worthy of the highest respect. There is also work carried on amongst the chamárnis in different parts of the city, and a small school, numbering at a present but nine girls, has just been commenced for this caste. And about fifty of their women and girls are gathered weekly for instruction at their own bastis. At the out-stations of the Baptist Mission Society, the
wife of the school master is employed, if possible, among the women of that district. Such is and has been the case at Maroli, Shadrab, Chiproli and Baraut. The present staff consists of four English ladies and ten Bible women, who teach ninety Muhammadan pupils, 131 Hindu pupils, and 37 chamárnis.

Two years prior to the commencement of zenána work, that is in 1863, a boarding school was commenced in the Mission compound, for the daughters of Native Christians who live at a distance. It was under the care of Mrs. Parsons, wife of one of the Baptist Missionaries. It opened with eight girls. They were taught Urdu, English, Hindi, cooking and other domestic duties. It was afterwards removed to a hired house in Daryaganj, with an increase in numbers. In 1876, under Mrs. Guyton, and subsequently under Mrs. Campagnac's direct instruction, the school obtained much praise from the Government examiners, and continues to do so year by year. In May 1879, ten famine orphans were taken into the school; they were in bad health; two have since died and thirteen others been taken at different times. The conduct of all of them has been satisfactory; they appear happy, and never imply, by the slightest word, a desire to return to their old life. On Mrs. Campagnac's departure for England, December 1879, Miss Well took charge of the school. During the 20 years the school has existed, a large number of girls have married from it, and to their Christian marriages we look with great hope for the future. Many have been, and are still employed, as teachers. A permanent school-house is in course of erection by the side of the Zenána Mission House. It will afford accommodation for a greater number of girls, and it is intended to add grinding and spinning to the other duties. At present the school includes fifty pupils, one English lady, four native women, two munshis, one darzi for teaching sewing.

SECTION D.—TRIBES AND CASTES AND LEADING FAMILIES.

Table No. IX gives the figures for the principal castes and tribes of the district, with details of sex and religion, while Table No. IXA shows the number of the less important castes. It would be out of place to attempt a description of each. Many of them are found all over the Punjab, and most of them in many other districts, and their representatives in Dehli are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as land owners, or by position and influence, are briefly noticed in the following sections; and each caste will be found described in Chapter VI of the Census Report for 1881.

The Census statistics of caste were not compiled for tahsils, at least in their final form. It was found that an enormous number of mere clans or sub-divisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. But the general distribution of the more important
land-owning tribes is for the most part clear and decided, and
will be described in the following paragraphs under the headings
of the several castes. The following figures show the area held
and revenue paid by each caste and its principal gots or tribes, as
ascertained at the recent Settlement.

**Statement of Lands held by the principal Tribes.**

<table>
<thead>
<tr>
<th>Got.</th>
<th>Amount of Land owned by each tribe</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cultivated.</td>
</tr>
<tr>
<td>No.</td>
<td>Name.</td>
</tr>
<tr>
<td>AHR.</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Apharya</td>
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<tr>
<td>2</td>
<td>Barar</td>
</tr>
<tr>
<td>3</td>
<td>Jhangrolia</td>
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<tr>
<td>4</td>
<td>Kalaya</td>
</tr>
<tr>
<td>5</td>
<td>Nirban</td>
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<tr>
<td></td>
<td>Miscellaneous</td>
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<tr>
<td></td>
<td><strong>Total</strong></td>
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<tr>
<td>BHHR.</td>
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<tr>
<td>1</td>
<td>Bichas</td>
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<td>2</td>
<td>Barduaj</td>
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<tr>
<td>3</td>
<td>Bashist</td>
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<tr>
<td>4</td>
<td>Kausia</td>
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<tr>
<td>5</td>
<td>Gotam</td>
</tr>
<tr>
<td></td>
<td>Miscellaneous</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
</tr>
<tr>
<td>TOT.</td>
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</tr>
<tr>
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<td>Barduaj</td>
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</tr>
<tr>
<td>3</td>
<td>Bichas</td>
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<td>Miscellaneous</td>
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<tr>
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<td>Palán</td>
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<td>Jadón Bhanian</td>
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<td>Solanghi</td>
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<td>Chikaká</td>
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<td>Rawat</td>
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<td>Sabrawat</td>
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### Statement of Lands held by the principal Tribes.—(Contd.)

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### Statement of Lands held by the principal Tribes.—(Contd.)

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### Statement of Lands held by the principal Tribes—(Contd.)

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<td>Total owned by Musalmáns</td>
<td>70,602</td>
<td>27,502</td>
<td>98,014</td>
<td>1,02,846</td>
</tr>
<tr>
<td>Total owned by Christians (i.e. by Govt.)</td>
<td>17,461</td>
<td>21,320</td>
<td>38,700</td>
<td>27,726</td>
</tr>
<tr>
<td>Total District</td>
<td>6,238,540*</td>
<td>2,87,336</td>
<td>8,15,685</td>
<td>8,04,744</td>
</tr>
</tbody>
</table>

* Of this the M/l area is 8,932 acres.

**Játs.**

The table given above shows the principal Ját tribes from a revenue point of view, while the following figures give them as returned at the Census of 1881:

### Sub-divisions of Játs.

<table>
<thead>
<tr>
<th>Name</th>
<th>Number</th>
<th>Name</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uthwál</td>
<td>6,619</td>
<td>Sahráwat</td>
<td>4,922</td>
</tr>
<tr>
<td>Ahiáwat</td>
<td>1,746</td>
<td>Ghatwál</td>
<td>4,494</td>
</tr>
<tr>
<td>Deswál</td>
<td>720</td>
<td>Khatrí</td>
<td>11,098</td>
</tr>
<tr>
<td>Dehía</td>
<td>14,334</td>
<td>Mán</td>
<td>1,902</td>
</tr>
<tr>
<td>Dalíd</td>
<td>1,850</td>
<td>Nám</td>
<td>928</td>
</tr>
<tr>
<td>Dágár</td>
<td>8,558</td>
<td>Tának</td>
<td>1,211</td>
</tr>
<tr>
<td>Dhiión</td>
<td>6,882</td>
<td>Járánah</td>
<td>3,036</td>
</tr>
<tr>
<td>Ráthi</td>
<td>1,476</td>
<td>Sakándi</td>
<td>2,405</td>
</tr>
<tr>
<td>Ráwat</td>
<td>2,669</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Hindu Játs may be distinguished broadly into two divisions—those of the north and middle of the district, and those of the south. The latter centre mainly round Ballabgarh. Their historic traditions are connected with the Ját rajas (see Chapter VI.) who had their capital there, and they have a lingering sentiment about Bharatpur, the seat of their greatest representative. The northern men, on the other hand, have, so far as is known, nothing in common with this history. The great division here is into two dhorrdis or factions called Dahiýás and Ahulánás. This division runs right through Sunipat, and more faintly through Delhi taksil and is so firmly rooted in the popular mind, that Muhammedans
even class themselves with one or the other party. Thus the Muhammadan Gújars of Pánchí Gújrán called themselves Dahiyás, and so do all the neighbouring villages; though no one appears able to give reasonable explanation why. The historical tradition of the origin of the Dahiyás is embodied in a characteristic story as follows:—

The son of Rájá Piríthwi, Haryá Harpál, being defeated in battle by the king of Delhi, took refuge in a lonely forest, which, from the number of its trees, he called Ban-auta, now corrupted into Barautá in Rohtak. There he ruled, and his son Dhadhíj after him. Dhadhíj one day, in hunting, chanced upon a certain pond or tank near Pogthalá in the same district, where the Ját women had come together to get their drinking water. Just then a man came out of the village, leading a buffalo-calf with a rope to the pond to give it water. The animal, either from fright or frolic, bounded away from the hand of its owner, and he gave chase, but in vain. Neighbours joined in the pursuit, which was nevertheless unsuccessful, till the animal in its headlong flight came across the path of a Játní going along with two gharras of water on her head. She quietly put out her foot on the rope, which was trailing along the ground, and stood firm under the strain which the impetus of the fugitive gave. The calf was caught, and Dhadhíj, looking on with admiration, became enamoured of the stalwart comeliness of its captor. Such a wife, he said, must needs bear a strong race of sons to her husband, and that husband, notwithstanding the fact of her already being married, he forthwith determined to be himself. By a mixture of cajolery, threats, and gift-making, he obtained his desire, and the Játní married the Kshatri prince. By her he had three sons, Tejá, Sahjá, and Jaisá. Dhadhíj gave his name to the Dahiyás, and his children spread over the neighbouring tracts, dividing the country between them. Tejá’s descendants live in Rohtak, Sahjá’s partly in Rohtak and in 12 villages of Delhi, Jharauti, Jharauti, Anandpur, Rohat, Kakrohi, Kheri Manájat, Malhá, Mazrá, Hasany-Kárpur, Tihará kalán, Tajpur Tihará khurd, Kheri Dahiyá, Bhatgáon, Nasirpur Bángar. Jaisá’s descendants live in Rohtak, and in the following 16 villages in Delhi—Mundaurá, Mandauri, Turkapur, Bhatgáon, Bhatánah, Jásárábád, Bidhnauli, Garhi bálá, Fatehpur, Abbáspur, Bhuwápur, Mohammadábád, Koali, Náhrá, Náhri, Hilálpur, Saidpur. Another tradition derives the name Dahiyá from Dadhréá, a village in Hissár, which it thus makes the starting place (nikás) of the tribe.

The Ahulána tradition is not so picturesque as that of the Dahiyás. Their origin is traced to Rájpútána. Their ancestor, whose name is not known, was coming Dehiwards with his brothers Móm and Sóm in search of a livelihood. They quarrelled on the road, and had a deadly fight on the banks of the Gháta nadáti. Móm and Sóm, who were on one side, killed their nameless kinsman, and came over to Delhi to the King there, who received them with favour, and gave them lands; to Sóm, the tract across the Ganges, where his descendants live as Rájpúts now in Muzaffarnagar and Meerut. Móm was sent to Rohtak, and he is represented now by Játs there, in Hání, and Jhúnd. The Rohtak
Chapter III, D.

Tribes and Castes and Leading Families.

The Delhi Gújar.

The party had their head-quarters in Ahúlána in that district, and thence, on account of internal quarrels, they spread themselves in different directions, some coming into the Delhi district. Dates of these migrations are misty, and in fact are considered unimportant, for things of this kind are always said to have happened an immemorial time ago. The division into Deswálás and Pachamwálás, which is sometimes mentioned as belonging to the Játas, is not known in Delhi. Lists of villages belonging to the Dahiya and Ahúlána sections will be found in the Settlement report.

The most characteristic tribe of the district, next to the Ját, is the Gújar; and indeed, from the fact that there are a few Gújar villages near the city itself, we hear more of the Delhi Gújar than of the Delhi Ját. A good deal has been written about the origin of the tribe, but very little is known. It appears probable that Gújars have lived in this part of the country from very remote periods; and they occupied the hills because no one else cared to do so, and because their solitary and inaccessible tracts afforded better scope for the Gújar’s favourite avocation, cattle-lifting. But though he thus has possessed two qualifications of a Highlander, a hilly home, and a covetous desire for other people’s cattle, he never seems to have had the love of fighting, and the character for manly independence, which distinguish this class elsewhere. On the contrary, the Gújar has generally been a mean, sneaking, cowardly fellow, and it does not appear that he improves much with the march of civilization, though of course there are exceptions: men who have given up the traditions of the tribe so far as to recognise the advantageousness of being honest (generally). The rustic proverb-wisdom is very hard on the Gújar. “Make friendship with a Gújar when all other tribes have ceased to exist.” “Solitude is better than a Gújar (for a companion), even though it be such wretched solitude that a wild beast’s jungle is better.” In other words, the company of wild beasts is preferable to that of a Gújar. His habit of thieving, and that of the Ránghar also are described in very curt terms: “The dog, and cat two.—The Ránghar and Gújar two. If these four (creatures) are not (near): then go to sleep with your feet stretched out (i.e., in ease and security).” His character for industry, and general eligibility as a neighbour, is indicated by the rhyme:—“May the place remain uninhabited, or dwell in by a Gújar!”

Mr. Lyall, in his Kángra Settlement Report, Appendix V Proverb No. 18, gives a somewhat different meaning to the phrase. But the optative given here is indicated by the following anecdote: King Toghlak was building his fort at the same time that the Pír Nizám-ud-dín was making a staircase well (báoli). The holy man’s workmen laboured day and night, but those of the king required rest. Filled with envy, the king sent orders that no banyá should supply the pír with oil, so that the workmen might have no light. However, the miraculous power of their employer enabled the night-workers to burn water instead of oil, and in return to the message from the king, the saint uttered the anathema quoted. Toghlakábád is now a Gújar village. The chief centres of the Gújar tribe are
Tigáon, in Ballabgarh, Mahrauli and the villages to the south of it in the same tahsil, and Páñchí Gújrán in Sunipat, where the men are Muhammadans, and are worse cultivators even than their Hindu kinsmen, who themselves are not much in this way. In Delhi the men of Chandráwal and one or two other villages are Gújars, and all the chaukidárs of the civil station are drawn from this tribe, who, for the consideration of five rupees per month, waive their prerogative of house-breaking. So far fixed has this discreditable black-mail become that the police virtually recognise it, and in one or two cases where a rash resident attempted to dispense with the services of a chaukidár his house was promptly plundered. Such at least is the idea in Delhi. There is perhaps some difference of morality in favour of the Gújars round about Tigáon, as compared with the men of the hills. The canal (curious fact) has rendered cattle-lifting more difficult, as its banks in Ballabgarh tahsil are rather steep, and the bed lies low, and the Gújar cannot easily get the cattle he is driving off across it except at the bridges, which of course delays his operations and increases the chance of their being detected. Tigáon has a very heavy chaukidári-tax to pay.

A more pleasing subject is the Bráhmin. He is not a first-rate agriculturist, but far better than the Gújar, and in character he is quiet and peaceable, honest and not much given to litigation. The proverb says of him, however, rather unfairly: “It is as common for a Bráhmin to do ill, as it is for famine to come in the Bágár tracts” (i.e. the dry tracts toward Bikanir and Sirsa.) Yet his general peaceableness is testified by the admonitory rhyme:—

“It is a bad thing for a Bráhmin to wear a knife.”

There is a tribe, called Tagahs, originally Bráhmins, but who do not now intermarry with them. They say that they differ from the Bráhmin only in not habitually collecting alms, which they have given up (tyád-dena), and hence their name. As Hindus they are fair cultivators, but when made into Muhammadans they, as is usual, deteriorate. The Tagahs are found mainly in Sunipat, but there is Fatehpur Tagah in the south of Ballabgarh. The Bráhmins are spread pretty fairly over the district. Their largest village is Tilpat in Ballabgarh, but they are co-sharers with Jats in the first class estates of Bhatgáon and Murthal in Sunipat, and in other places. The Ahírs are of some importance. Their tradition claims for them a Rájpút origin, and the story goes that, when the incarnation of Krishn took place in Bindrában, some demon carried off the cattle of an ancestor of the tribe, and also the man himself while tending them. Krishn, by his omnipotence, created a man for the purpose of tending the cattle, and brought back the cattle for him to take care of, and his descendants were henceforth to be called Ahírs. This is a curiously Irish story, and does not deal well with the original herdsmen; but another tradition steps in to add that the defeated and disappointed demon, when he saw his evil intentions thwarted, brought back the abducted cattle-driver, so that he and Krishn’s man have between them to account for the tribe. Its present representatives are a quiet, orderly set of men, first-class cultivators, and altogether unobjectionable to a degree hardly equalled by any other class. Yet the proverb, (made probably long ago),
is fiercer on the Ahír almost than on any tribe:—"Don't rely on a jackal, the lemp (a kind of grass), or an Ahír, but endure a kick from a Rájpút, or from a hill, (i.e., a stumble);"—and still worse: "all tribes are God's creatures; but three kinds are merciless; when a chance occurs they have no shame, a whore, a banyá, and an Ahír." Their villages lie mostly near Najaigarah, where they have quite a little colony; but there is also a smaller set of Ahír villages near Bálí.

The Rájpúts in the district are for the most part scattered; they are not good cultivators, but are not of great importance any way in Delhi. The Gaurwas in Ballabgarh have several villages near Ladhauli; they are said to be degenerate Rájpúts, who make second marriages (kardo or karéwa). They are especially noisy and quarrelsome, but sturdy in build, and channish in disposition. The Choháns are more respectable than the Gaurwas, and are really Rájpúts, as they certainly are in most other places. They are the best cultivators of the tribe, and are otherwise decent and orderly. They own a few villages near Delhi on the south, and there is a small colony of them near Jakhaulí in Sunipat, where Manphul zajdár is a Chohán.

The following figures show the principal Rájpút tribes, as returned at the Census of 1881:

<table>
<thead>
<tr>
<th>NAME</th>
<th>NUMBER.</th>
<th>NAME</th>
<th>NUMBER.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhutí</td>
<td>5,935</td>
<td>Khichí</td>
<td>5,100</td>
</tr>
<tr>
<td>Panwär</td>
<td>566</td>
<td>Gaurwa</td>
<td>4,912</td>
</tr>
<tr>
<td>Tánwar</td>
<td>1,038</td>
<td>Ger</td>
<td>559</td>
</tr>
<tr>
<td>Jádo</td>
<td>1,505</td>
<td>Ghalot</td>
<td>592</td>
</tr>
<tr>
<td>Chohán</td>
<td>3,658</td>
<td>Samáwat</td>
<td>1,254</td>
</tr>
<tr>
<td>Bawát</td>
<td>1,323</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Meos.
The Meos are not numerous in Delhi, but they have a compact following in the south of Ballabgarh, having pushed up there from Merval. For particulars of this interesting tribe, reference may be made to the Gurgón Gazetteer.

Sayads.
The Sayads are very few, but they hold, in proportion to their numbers, a large extent of land, as there are several single proprietors who by themselves hold villages; as, for instance, Ahmad Shafi of Faridábád, who owns three villages in his own tahsil, and Alipur in that of Delhi. In Sunipat, too, there are several families, who hold their heads rather high. As cultivators they are worthless.

Leading Families.
The following families in the city of Delhi are worth notice:—

1. Mirza Suleman Sháh's family and the ex-Royal family.
2. Mián Muínúddín's family (Pír of the Kings).
3. Hakim Mahmoud Khán.
5. Lalah Srikishan Dás Gurwála, Banker, Bania.
7. Lalah Jagannath Naharwala, Banker, Bania.
8. Lalah Ramkishan Dás, Banker, Khatri.
9. Lalah Dharam Dás.

_Mirza Suleman Sháh_ is descended from Emperor Farrukhsere. Before the Mutiny, Mirza Hidayat Afsa alíás Mirza Ilahi Bakhsh was the leading member or head of the family. One of Mirza Ilahi
Bakhsh's daughters was married to Mirza Fatéhmúlk, the last heir apparent of the ex-King, who died before the Mutiny. Mirza Iláhi Bakhsh did good services to the British Government during the Mutiny, and was rewarded by the release of his estate, and got a pension of about Rs. 1,200 a month; he died in March 1878, and left three sons. Mirza Sulemán Sháh, the eldest, who is now the head of the family, and gets half the pension of his father, and is also in possession of a jágir in village Aghwanpúr. The second son, Mirza Suráyává Jah, gets Rs. 300 a month out of the pension of his father, and is married to the daughter of the ex-Nawáb of Tank. The third son or the youngest, Mirza Ikbal Shah, gets Rs. 150 a month out of the pension of his father. Among the members of the ex-Royal family, Mirza Farkaní Jama, son of Mirza Fatéhmúlk, the heir apparent of the ex-King and grandson of Mirza Iláhi Bakhsh by the mother's side, is worth notice. He gets a pension of Rs. 161 from Government.

Míán Muínuddin is descended from Shah Nizamúddin, Aurangzébí, who was Pír of Alamgír II. The most famous saint of this family was Maulána Fakhruddín, Pír of Shah Alam; his followers are in very large numbers in the Panjab. Shah Suleman Sahab was one of his Khalifas, who was a very famous Pír in the frontier district of Dera Ghazi Khán, whose son Míán Ala Bakhsh is still alive and much revered. Maulána Kutbuddín, son of Maulána Fakhruddín, was the Pír of Akbar Shah II, and Maulána Ghulam Nasiruddín alias Kale Sahab, son of Maulána Kutbuddín, was the Pír of the ex-King Bahadur Sháh. After the death of Míán Kale Sahab, Míán Nizamuddín was the head of the family. Míán Kale Sahab had four sons, Nizamuddín and Muínuddín by the first wife, and Waqíuddín and Kamaluddín by the second wife, who was a princess of the Mughal family. Míán Nizamuddín had a jágir in Hazarábád, Dekkan, to which Míán Muínuddín has succeeded. The other two sons have a separate jágir in Hazarábád. Waqíuddín is dead, and Míán Kamaluddín is in possession of it. This family is highly revered by all classes.

Hakim Mahmúd Khán—Khwaja Muhammad Kasim and Khwaja Muhammad Hashim, the ancestors of Hakim Mahmud Khán, came from Kashghar with the Emperor Babar, settled in Hazarábád, Dekkan, and died there. In the reign of Akbar the great, Mulla Ali Kari and Mulla Ali Dád were invited to Agra or Akbarábád, and were the most learned men of Akbar's Darbar. Up to the present day these two Mullás are considered great authorities because of the commentaries which they wrote in Arabic on difficult ancient books and physics. Hakim Fazál Khán, son of Mulla Ali Dád, was the first man of the family who became a physician, and was a famous physician of Akbar's Court. Hakim Muhammad Wasal Khán was physician to Aurangzéb. His two sons, Muhammad Akmál Khán and Muhammad Ajmál Khán got a jágir of two lacs a year in the Patna district, and a monthly pay of Rs. 3,000. After Akmál Khán's death, his son Muhammad Sharif Khán got a jágir of eight villages—Palri, Palra, Mukimpúr, &c., in the parganas of Panipat and Sunipat, aggregating in value Rs. 25,000. Hakim Sharif Khán in his old age, and
in the reign of Shah Alam, got his jagir transferred to his six sons; and the senad has the signature of the British authorities, which Hakim Mahmud Khan has in his possession. After the death of Hakim Sharif Khan, the British Government confiscated the jagir and gave a pension to his six sons in lieu of it. Hakim Sadik Ali Khan, the son of Sharif Khan, besides this pension had three jagirs in the Mirath District—Dasna and two others. Hakim Sadik Ali Khan had three sons,—Ghulam Muhammad Khan, Mahmud Khan and Murtaza Khan. Ghulam Muhammad Khan is dead. Hakim Mahmud Khan is now the head of the family; he is a famous physician. He is a man of great learning, and is descended from a family of high esteem in the courts of the Mughal emperors.

Hakim Muhammad Hussain Khan traces his descent from Nawab Khan Khanan Mahabat Khan, a great personage in the reign of Akbar the Great. The Hakim's grandfather, Hakim Razi Khan, was a famous physician in Shah Alam's time. The Hakim's father and eldest brother, Fakhruddin Hasan Khan and Raziuddin Hasan Khan, were great physicians in the court of the last Mughal king. Hakim Muhammad Hussain Khan is a native physician of renown in the city, and is an honorary magistrate in the city.

Lala Sri Kishan Das, Gurwala, Banker, belongs to an old family of bankers in the city, which is well known in every part of India and in other countries. The ancestor of this family who got the name of Gurwala was Lala Radha Kishan. In 1732 when Ahmad Shah Abdali invaded India this family first came into notice, and has since continued famous. Lala Radhá Kishan had nine sons—(1) Bahadur Singh, (2) Zaokiram, (3) Sheonath, (4) Mohkam Singh, (5) Jagannath, (6) Maghram, (7) Kedarnath (8) Girdhari Lal and (9) Khusal Rai; of these nine the first five died without issue. Of the sixth, there is one son, Shankar Das, living; of the seventh there is one son, Kallu Mal, living; of the eighth there is one Munnaji—living; but all these are of no importance. The present family is descended from the youngest son, Khusal Rai, whose son was Mathra Das. His son was Bakshi Ram, whose son was Ramji Das. Narain Das was the son of Ramji Das, and adopted Srikishna Das, who is now the head of the family. They were all famous and wealthy bankers. The present head of the family is a lad of about 18 years of age.

Lalá Paras Das.—This man is the head of the old Saraoqi Banker family. His great grandfather Lalá Harsukh Rai did good service to the British Government in the reign of Shah Alam. He built the famous Jain temple at Delhi which cost him eight lacs of rupees. For the good services of Lalá Harsukh Rai, his son Shughan Chand got a jagir of three villages, Alipur, &c., from the British Government in Lord Lake's time, for which the Lalá possesses a senad. His father, Girdhar Lal, did good service in the Mutiny, for which he possesses very good certificates; Lala Paras Dás is a well educated and respectable man, and a man of large property.

Lalá Dharam Das, Banker.—Gulab Rai was the head of the family, who 200 years ago rose to some importance. He came from the Saharanpur district and settled in Delhi. He had two sons,
Mehr Chand and Megraj. The present family is descended from Mehr Chand. His son Totaram had four sons, Sewaram, Sangam Lal, Mathra Das, Salig Ram. Lalá Saligram left four sons, Lalá Dharm Das, Lala Bhagwan Das, Lalá Ajuddha Parshad, and Lalá Ishri Parshad. Lala Saligram was the Treasurer of Government Treasuries in the Delhi Division. A few years ago the four brothers divided the property and separated. Lala Dharm Das, the eldest, may be considered the head of the family, though Lala Ishri Parshad, the youngest, is at present the Government Treasurer in the three districts of the Delhi Division. Lala Saligram and Mathra Das had good service to Government in the Mutiny and got Wazirpúr village in júgír, which has lapsed on their death, but proprietary right in 9½ biswa in this village still continues.

**Lala Jagon Nath, Nahrebala, Banker.**—This man is the head of an old banking firm of Delhi. The first man of importance in this family was Lala Moti Ram; his son Lala Khushali Ram and his grandson Makkhan Lal were rich bankers. Makkhan Lal's son, Lala Ramji Mal, served Government in the Commissariat Department at the time of the Bharatpur and the first Kabul wars, for which the Lala possesses testimonials. Lala Ramji Mal's son, Lala Narain Das, was a banker of some renown and great wealth. Lalah Jagan Nath, son of Narain Das, has closed the banking firm but is wealthy. He is respected in the city and leads a quiet life.

**Lala Ramkishan Das,** Banker.—The first men of any importance in this family were Lala Pala Mal and Mutasaddi Mal, who used to supply shawls, &c., to the ex-king's Toshakhaná and were renowned brokers. Lala Chhúnna Mal, son of Mutasaddi Mal, rose to some eminence, and after the Mutiny was appointed Municipal Commissioner and Honorary Magistrate and got the title of Rái and a reward from Government for his good services in the Mutiny. He died in January 1870, and was succeeded by Lala Umrao Singh, who got his place as Municipal Commissioner and Honorary Magistrate, and got the title of Rái Bábádúr at the time of the Imperial Assemblage in 1877. Rái Bábádúr Umrao Singh died in 1879. He was a clever man; he erected some machines in his house and constructed some electric telephones for the Delhi Police Stations.

**Lala Ram Kishan Das** succeeded Rai Bahadúr Umrao Singh as head of the family and is an Honorary Magistrate. This family is considered the wealthiest in the city.

The principal families in Sunípat are: (1st) the Sayad family of Sunípat; (2nd) the Brahman family of Gadhi Brahmanán, and a Brahman family of Sunípat.

**Sayad Muhammad Zaki's** ancestor, Sayad Muhammad Yusuf, is said to have been the Pir of Shah Alam, whose son Muhammad Islam Khán was the Governor of Gujrat. Sayad Muhammad Zaki, who is sixth in descent from him, is a landed proprietor and júgírdář, and is a man of some influence among the Muhammadans of the town of Sunípat.

**Kawar Prithi Singh.**—His great grandfather Sheo Nath Singh, rose to eminence in the reign of Shah Alam, and got the title of Rája with a small júgír which has descended to Prithi Singh, who

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**Chapter III, D.**

**Tribes and Castes and Leading Families.**

**Leading Families.**
did good service to Government during the Mutiny and got some land in the town of Sunipat as mafi. Prithi Singh is a landed proprietor and jagir-dar in Sunipat and a man of some influence.

Pandit Wazir Chand.—His grandfather Pandit Ganeshi Ram, was a man of influence in Sunipat. His son Pandit Nanak Chand served Government as thanadar, ziladar and Deputy Collector of the Western Jammā Canal. During the Mutiny Nanak Chand did good service to the British Government, for which he got a jagir of three villages—Mughalpur khurd, Hareoh and Jhanjhauli, worth Rs. 3,000. After his death half the jagir continues to his son Pandit Wazir Chand, who is now an Extra Assistant Commissioner in the Punjab. Pandit Wazir Chand’s cousin, Dewan Singh, is a Deputy Collector on W. J. Canal, Hansi Division.

The principal families in Ballabgarh tahsil are:

(1.) The ex-Rajá Nahar Singh’s family.
(2.) The Sayad family of Moihna.
(3.) The Sayad family of Faridábád.
(4.) The Shekh family of Faridábád.

The ex-Raja of Ballabgarh’s family.—This was a Ját family of Got Tavatia of Aláwalpur. (See Chapter VI).

Mir Ashraf Ali of Moihna.—His ancestor Sayad Shahabuddin, came with Shahabuddin Ghorí from Gurdez and was appointed Governor of Kárá Mánakpur, where he settled. One of the family, Sayad Chhajju, inhabited Bhamkar in the Gurgáon district. As the family increased, one Muinuddin founded Moína after his name, which has been corrupted into Moihna, the present name of the village. Sayad Afzal Ali, grandfather of Sayad Ashraf Ali, entered the Indian army and was a resaldár. He left two sons, Mir Hidayat Ali and Mir Jásir Ali. They were both resaldárs in the Indian Army. During the Mutiny Mir Hidayat Ali and some of his relations who were also in the army were on leave. They assisted the British officials who came to their village during the Mutiny with Mr. W. Ford, the Collector of Gurgáon, and escorted them safe to Delhi, and joined the British Army on the Ridge, for which loyal services Mir Hidayat Ali, Resaldar Sárdar Bahadúr, got the village of Moína in jagir. Many of his relations are still in the army. Sayad Barkat Ali, his nephew, is a resaldár. Mir Masum Ali, his other nephew, was an Inspector in the Salt Customs Department and has retired on pension. Mir Ashraf Ali is the present head of the family, and the jagir continues in his name.

Mir Ahmad Shafi of Faridábád.—The ancestor of this family, Sayad Afzal Ali, was called from Bokhara by the Emperor Jahangir at the request of Sayad Múrtaza alias Shekh Farid, the founder of Faridábád town, and settled in Faridábád. He got a mafi of 400 bighás of land with two wells and a large garden. Since then the family has lived in Faridábád. Some of the family have served in Raj Bharatpúr in respectable posts. Mir Itikhar Ali still gets a pension of Rs. 50 a month from the Bharatpúr Raj. Mir Amjad Ali, Resaldár, the last head of the family, was in the Indian Army and did good service during the Mutiny. For his loyal service he received three villages in the Bulandshahar district. He also bought
several villages in the Delhi district. He was a Resaldār Major Sardar Bahadūr in the Indian Army. He died about six years ago. His son, Mir Kāsim Ali, who was an Honorary Magistrate in the city of Delhi, died at the same time, and was succeeded by his son Ahmad Shafi, a minor, who is now the head of this family, and the owner of a large landed property in the Delhi district, and of three villages in the Bulandshahr district.

Sheikh Abdurrāsul of Faridābād.—His ancestor Kazi Malik Ali, who is said to have been the head Kazi of Herat, came to India in the reign of Ghīṣuddīn Balban, settled in Panipat, and got a jāgīr. He was the founder of the Ansari family of Panipat. The Faridābād Shekh family is a branch of the Ansari family of Panipat. Muhammad Azam, one of the family, was the Governor of Mirath; Sheikh Shakarulla, the grand son of Muhammad Azam, came to and settled in Faridābād, and got an assignment of some land and two wells. When the Rajās of Ballabgarh became powerful, one of this family, Shekh Rahimulla, got the post of Treasurer under Rāja Hira Singh. Shekh Rahimulla had three sons, Abdulla, Amanulla and Kudratulla. Shekh Abdulla was also Treasurer in Ballabgarh Raj. One of his sons, Ghulam Haidar, was resaldār in the Indian army, and for his faithful services got a mājī of 4,000 bighas of land in village Talwa, district Sirsa, which still continues. His son Abdulghani is an Extra Assistant Commissioner in the Rāwalpindi district. One of the grandsons of Shekh Abdulla, Abul Hasan, was a tahnīdar in Oude and has now retired on a pension. Sheikh Iltih Bakhsh, the eldest son of Shekh Amanulla, was in Raj Ballabgarh, and was a rākīl from the Rāja in the Court of the British Resident at Delhi, and was an influential man in Faridābād. Shekh Abdurrasul, the youngest son of Shekh Amanulla, served the Government as tahsildār, tahnīdar and Extra Assistant Commissioner in the Punjab, and has retired on a pension of Rs. 218 a month. He is the present head of the family and holds some landed property in Faridābād.

In the Delhi tahāsīl there is one family of Jāts of some importance. The present head of the family is Faujdar Baldeo Singh of Mitraun. This family is related to the Rajās of Bharatpur. Chaudhri Hukmi Singh of Mitraun was the first man of this family who acquired influence among the zamindārs of the surrounding villages. His son Dayaram became an important man. In the time of the Marhatta raids Dayaram got five villages in jāgīr from Sindhi, viz. Kaloi, Salana, Salam, &c, in the Rohtak district, and was subā of Rohtak. At an early period of the British rule he got Mitraun in jāgīr, which is said to have continued till his death. Dayaram had four sons: (1) Thakurdās, (2) Mittar Sain, (3) Charan Singh, and (4) Lachman Singh. After Dayaram’s death the jāgīr was confiscated, and his two sons, Thakur Ōs and Charan Singh, got respectable posts in the Bharatpur Raj, and Charn Singh’s daughter was married to Balwant Singh, the Rāja of Bharatpur; and the sons of the four brothers got high posts in the Rāj. The principal of them were Ratan Singh, sūn of Charan Singh; Gopal
Chapter III. E.

Village Communities and Tenures.

Singh, son of Mittar Sain, and Baldeo Singh, son of Lachman Singh. Luchman Singh, the father of Baldeo Singh, enlisted in the Indian Army as resalda in the first Afghan campaign, and after his return from Kâbâl remained in the army. During the Mutiny Luchman Singh was in the British forces before Delhi. His son Baldeo Singh and two nephews, Ratan Singh and Gopal Singh, did good service to the British Officers in Bharatpur, for which they got a jagir. Baldeo Singh got Kharkhari rûnd in Delhi district; Ratan Singh and Gopal Singh got the villages Alta and Sâwar in Bulandshahr district; Baldeo Singh, the present head of the family, resides in Mitraun and is a landed proprietor.

SECTION E.—VILLAGE COMMUNITIES AND TENURES.

Table No. XV shows the number of villages held in the various forms of tenure as returned in quinquennial Table No. XXXIII of the Administration Report for 1878-79. But the accuracy of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures; the primary division of rights between the main sub-divisions of the village following one form, while the interior distribution among the several proprietors of each of these sub-divisions follows another form which itself often varies from one sub-division to another. The following figures show the classification adopted at the recent Settlement:

<table>
<thead>
<tr>
<th>TENURES.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ZAMINDARI.</td>
</tr>
<tr>
<td>----------</td>
</tr>
<tr>
<td>Ballabgarh</td>
</tr>
<tr>
<td>Delhi</td>
</tr>
<tr>
<td>Sunipat</td>
</tr>
<tr>
<td>Total of the District</td>
</tr>
</tbody>
</table>

The terms 'perfect' and 'imperfect,' or, as they are sometimes used 'pure' and 'mixed,' deal with the degree of separation only, not with the degree of thoroughness or uniformity of the principle governing that separation; so that the classification does not tell as much as could be wished. No difference for example is marked by it between the thorough going pattidari village, and a village in which, though its primary divisions of tarofs, pattis or panâs are based on ancestral shares, the individual proprietors of each patti among themselves hold by bhidyachâra, i.e., base their tenure on possession. Yet such a difference seems quite as important as the fact of there being, or not being, common land undivided,
A further sub-division of pattidāri villages as follows may therefore be added:—

1.—Thoroughgoing, i.e., as between taraf, and in the taraf, as between proprietors, also pattidāri ... ... 189
2.—As to primary divisions pattidāri; and within those divisions bhagya(hāra) (vulgo pattidāri bhagya(hāra)) ... ... 147
3.—As to primary divisions pattidāri; within those divisions zamindāri bhijma ... ... 3

Total ... ... 389

The 26 zamindāri wāhid villages are distributed as follows:—
in Delhi 9; in Sunipat 2; in Ballabgarh 15. Of the nine Delhi villages, four belong to Government, Andhuali, Kaithwarā, Khandaṭ Kalān and Shakarpur, but the last-named has disappeared under the diluvion of the river. The others are Hamidpur, Khānpur, Kuraṇā, Khor Punjab, and Sikandarpur. In Sunipat, the two villages are Harsāna Kalān and Bahālgarh. In Ballabgarh, Government owns four entire villages, Sāgarpur, Sīhī, Shikargah Tīlorī, and Yahyanagar, and the eleven others are Tājpur, Karmhera, Majhaolī, Ballabgarh, Daulatābād, Sahopura, Maujpur, Bagh Ghālib, Tīlorī Bāṅgar, Chirsi and Chandaolī. The last three have been recently purchased by the family of Amjad Ali of Farīdābād, as is noted under the section dealing with Government property. Not one of these villages is held by Muḥammadan donees from the Delhi emperors. The title in each case is very recent, and indeed rarely is any right found going further back than the Mutiny, and not a few represent gifts from Government for services done at that critical time.

As the river runs down on one side of the whole length of the district, the yearly di-alluvion work forms an important feature of the revenue administration. The Jamnā, however, is not nearly so violent or capricious as the Panjāb rivers generally speaking are, and its incursions are rarely sudden or unforeseen. There are altogether 92 villages in the district at present bordering on the stream; 24 in Sunipat; in Delhi 24; and in Ballabgarh 44. The boundary for revenue purposes throughout is the deep stream of the river, but for proprietary right the custom is various. In Sunipat for all the 24 villages, the deep stream determines the property (muhlabī nān... Delhi only seven use this rule; in the remaining 17 villages, the proprietor keeps his land whether on this side the stream or not (mu'niyan-ul-hadd). In Ballabgarh, nine follow the deep stream, and 35 the fixed boundary. In only two cases is it the practice in such circumstances for the community to compensate the proprietor by the gift of village common land. In one the pecuniary loss of having to pay the revenue is borne by the village. In one the proprietor gets in compensation land (if any) recovered from the river. In six the unfortunate is given leave to cultivate the common land as a tenant.

Table No. XV shows the number of proprietors or shareholders and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grants and similar tenures. The figures are taken from the quinquen-
Chapter III. E.

Village Communities and Tenures.

N. B. A. S. N. O. S. D. M. E. N. T. O. A. N. T. S.

T. O. A. N. T. E. N. U. R. E. N.

Superior proprietors.

Becide the ordinary proprietary right, as represented by the right to engage for the Government revenue, there are in six villages in Ballabgarh superior proprietors, who take a percentage on the revenue paid by the bisuahdar, but exercise for the most part no other right in the property. These villages are Phaphundah, Dish, Tájpur, Agraunda, Alipur and Sadpura, and the percentages paid in them to the superior proprietors (dála málikánum) are diverse, varying in amount from 5 per cent. to 10 per cent. Full particulars will be found in a statement embodied in Mr. Maconachie's report.

Table No. XVI shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1878-79, while Table No. XXI gives the current rent-rates of various kinds of land as returned in 1881-82. But the accuracy of both sets of figures is probably doubtful; indeed, it is impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district.

The land held in cultivation by tenants throughout the district is 179,992 acres, or 34.67 of the whole cultivation. This leaves 339,425 acres, or 65.33 per cent. for the personal or khud-kásht tenure of the proprietors. This average proportion, however, is not sustained in some parts, and indeed depends much on caste and traditional habit. Where there are tenants with right of occupancy, of course the facts are rendered obscure, as referring to a state of things perhaps long ago, or modified by adventitious influences that we cannot accurately estimate. But the proportion of land held by tenants-at-will is more significant, and shows in several ways how the close proprietorship of the land works. Here will be found a small body of proprietors not apparently possessing the physical vitality to multiply sufficiently to furnish cultivating proprietors for the whole cultivated area of the village: there, perhaps in the very next village, the robust virility of the proprietary stock asserts itself by affording padhi-kásht (non-resident) tenants all round to the neighbouring estates. So long has this been going on that not unfrequently the proprietors of one village are tenants with right of occupancy in another. The Játis largely khud-kásht, to use a convenient abbreviation of expression; his strong working hands are loth to let go any of his holding; while the Muhammadan, especially the Sheikh, is willing to eat a little less and let his muscles lie at rest. This is one of the principal causes of the considerable variation in the proportions held by proprietor and tenant respectively in different parts. Near Delhi, this proportion is often ¾ of the village cultivation; while, in some Ját villages of the more prosperous and healthy kind, the whole area is in the hands of the owners with the exception of a few acres.

The principal facts regarding the rent and cultivation of land in the district, as ascertained at the recent Settlement are given on the next page.
The question of right of occupancy for the tenant is an important one in this district, and it is rendered somewhat more difficult by the historical fact of the transfer of this part of the country to the Punjab in 1857. Mr. Maconachie, the Settlement Officer, writes:

"It may be well to record my experience gained in the Settlement, that the people themselves never had here any clear and definite idea of a right of occupancy on the part of any tenant. I wish, and most earnestly urge, that it should not be presumed, because the district was subject to the Revenue Board at Allahabad, that the 12 years' rule as it is commonly called should hold good. The question should, in the absence of specific law, be treated as one of local custom, and each case decided on its merits with reference to this. It is easy to show that the hard and fast application of the 12 years' rule would land us in difficulties. There is no reason why on this principle right of occupancy should be given to those, or acknowledged in those only who have held the land in question for 12 years previous to the mutiny. If the 12 years' rule was binding in the Delhi territory before the mutiny, I can see no reason why it should not be held as binding between 1857 and 1868, i.e., between the date of the mutiny and consequent transfer of Delhi to the Punjab, and the passing of the Punjab Tenancy Act. It would, therefore, include all those in possession for 12 years previous to 1868, which is pretty much the same as saying that all persons who have cultivated since the mutiny are occupancy tenants. I do not hesitate to say that this conclusion, if practically adopted, would unstrongly against the local ideas of tenant right, even those of the tenants themselves; as very few would be unscrupulous enough to assert..."
or prejudiced enough even to think, such a title sufficient to give the right of occupancy. Such a conclusion would also in a very material degree stultify the laborious enquiry recently made into the status of tenants in the Government villages in Ballabgarh, as the gift of occupancy right was there limited (and as I think with sufficient indulgence) to those who had been cultivating 12 years before the mutiny. This rule which has of itself determined the large majority of these cases on Government estates, was adopted after careful discussion, and was intended to be something more liberal than actual law required."

The size of the holdings of this class of tenants is smaller in Sunipat than in Delhi, and in Delhi than Ballabgarh, and though the average difference is not much, the aggregate is very considerable; so that Ballabgarh, which has a cultivated area of only 158,151 acres, as against 188,134 in Sunipat, shows 28,494 acres as held with right of occupancy as against 9,315 only in the northern tahsil. Delhi with a cultivated area of 172,810 has 17,685 acres. The reason of this larger proportion in Ballabgarh is found in the liberal treatment by Government of tenants in the villages confiscated from the Rájá of Ballabgarh, and this perhaps may also account for the larger average of area. The number of occupancy tenants who pay in kind is very small; indeed, except in Delhi, they hardly exist at all; and in many parts it is an argument put forward in litigation against a tenant's claim to the right of occupancy that he pays in kind, and this is said without any reference to the Tenancy Act. The immense majority of the class pay at revenue rates of the village, except when the rent has been raised by judicial decree, and this is not often the case.

Tenants-at-will also very often pay at revenue rates, in fact, from a reference to the figures of the foregoing statement, it will be evident that there must be at least 20,000 holdings paying nothing more than this. In other words, with regard to some 7 per cent. of the whole cultivated area of the district, the social economy so arranges itself that a proprietor gets no return from his land; and does not find it to his advantage to evict a tenant who pays only the Government revenue. This is suggestive as to the stage of competition reached by the community, and the degree in which rigid political economy can be considered applicable to it. There is no great difference in the size of holdings of tenants-at-will as compared with those of occupancy tenants, though in each tahsil they are slightly smaller.

The commonest form of rent* paid by tenants-at-will, when it is something more than mere revenue, is a lump sum for the holding, called chakotá. This, though generally lower than what might be thought a full rent, often reaches a considerable figure, especially in valuable lands near towns, and in a lesser degree in the largest villages. In such places social attrition is greater, and the bonds of custom are in this respect looser than in the more secluded parts. Other modes found less commonly are, by revenue rates plus mālīkānd (or landlord's fees) at so much per cent. on the revenue, or by a

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* Zahit's rates are not common; though they are taken sometimes for sugarcane, and other high crops. But they are not important, and the rates given in the table are of doubtful accuracy.
lump sum per bigâh (bigher), which then without reference to percentages includes the revenue. Thus in not a few villages a rupee the kachâ bigâh is taken on all land cultivated by the tenant, a pretty good sum on a large extent of land. Nothing is more interesting in the agricultural system of the district than to watch the slow, unconscious, and so to say half-blind way in which the relations of landlord and tenant are adjusting themselves in accordance with the progress and development of the country, the comparative increase of intelligence among even the zamindârs, and the general rise in prices which is so important a feature of agricultural history of the past twenty years.

Rent in kind is far oftenest $ of the produce, and this after the kamins or village menials have taken away their dues. Next to $, $ (panjdâ) is the most common proportion. A kind of natural equity gives the lower rate of $ on land newly broken up, or even less than this. One-half is very rarely taken. Near Sunipat may be noticed a very interesting compromise between the equity of sharing the produce, and the convenience of taking in cash. This is called locally ijârâ, and may be defined as a prevaluation in grain. Thus every field held by the tenant is estimated according to its known capacity, and on it a quantity of grain is fixed as rent. It differs radically from batâ in that it is known and fixed, and thus gives no occasion for the bickering disputes that so often rise at the division of the crop. It also differs of course from zabti in not being cash. The grain rent is generally, but not necessarily, the crops grown in the current season.

The figures in the margin show the number of village officers in the several taksils of the district. The head-quarters of the zails, together with the leading tribes in each, are shown on the next page.

The zaildâri system was first introduced at the recent Settlement. It was strongly opposed by the local officers on the ground that no natural leaders existed among the people, and that to select and put into authority over the rest any one from among equals would breed ill-feeling and bad blood. But the Government overruled these objections, and directed that as far as practicable "representative men" should be "raised up by methods, consistent with the social phase of the population," and care should be "taken to connect the zaildârs with such popular institutions as may exist or may survive, such as tribes which have not lost their cohesion or tappas of the character to be found in Karnâl."

With reference to the objections raised by his predecessor in the Settlement as to the unpopularity of the appointments, Mr. Maconachie writes:

"It is satisfactory to be able to note that most if not all of this seems to have been occasioned by the fear that a new tax was to be imposed for the remuneration of the zaildârs. There remains perhaps an uneasy feeling that a new hâtim has been appointed, which in the popular mind involves the danger of new trouble; but on the whole it may be said that..."
<table>
<thead>
<tr>
<th>Tehsil.</th>
<th>Name of Zail.</th>
<th>Number of villages</th>
<th>Jama.</th>
<th>Prevailing caste or tribe.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Chilkhana with Kherigur.</td>
<td>14</td>
<td>18,385</td>
<td>Gójars.</td>
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<tr>
<td></td>
<td>Ganaur</td>
<td>16</td>
<td>24,305</td>
<td>Tagas and Mahájans.</td>
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<tr>
<td></td>
<td>Pánchí Játsán</td>
<td>17</td>
<td>24,965</td>
<td>Játs.</td>
</tr>
<tr>
<td></td>
<td>Marthál</td>
<td>16</td>
<td>21,900</td>
<td>Játs especially of the Antal got.</td>
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<tr>
<td></td>
<td>Suniap</td>
<td>21</td>
<td>21,650</td>
<td>Srayá, Patháns and Játs.</td>
</tr>
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<td></td>
<td>Bahádhánhah</td>
<td>16</td>
<td>21,700</td>
<td>Tak Seroa Játs.</td>
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<tr>
<td></td>
<td>Khéoráh</td>
<td>16</td>
<td>21,150</td>
<td>Antal Játs.</td>
</tr>
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<td></td>
<td>Jákhanulí</td>
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<td></td>
<td>Kundí</td>
<td>14</td>
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<td>Játs and Bráhmins.</td>
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<td></td>
<td>Sardhánah</td>
<td>13</td>
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<tr>
<td></td>
<td>Purkhás</td>
<td>12</td>
<td>25,950</td>
<td>Játs.</td>
</tr>
<tr>
<td></td>
<td>Júán</td>
<td>19</td>
<td>27,040</td>
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<tr>
<td></td>
<td>Bhatí kámóí</td>
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<td>25,210</td>
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<tr>
<td></td>
<td>Rohat with thána Kalán</td>
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<td>23,520</td>
<td>Játs.</td>
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<td></td>
<td>Hidálipur with Mandarán.</td>
<td>10</td>
<td>23,520</td>
<td>Játs.</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>Tehsil.</th>
<th>Number of villages</th>
<th>Jama.</th>
<th>Prevailing caste or tribe.</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Narela</td>
<td>19</td>
<td>20,885</td>
</tr>
<tr>
<td></td>
<td>Kallípur with Alipur</td>
<td>37</td>
<td>24,781</td>
</tr>
<tr>
<td></td>
<td>Delhi</td>
<td>30</td>
<td>10,470</td>
</tr>
<tr>
<td></td>
<td>Bhalápur with Sayidpur</td>
<td>20</td>
<td>17,675</td>
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<tr>
<td></td>
<td>Tihári with Pálam</td>
<td>22</td>
<td>18,190</td>
</tr>
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<td></td>
<td>Niláuthi</td>
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<td>16,400</td>
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<tr>
<td></td>
<td>Miráon with Nátígarh</td>
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<td>23,950</td>
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<tr>
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<td>Dhal Síras with Bigrána.</td>
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<td>21,740</td>
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<tr>
<td></td>
<td>Iskópur with Dindhasa</td>
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<td>18,530</td>
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<tr>
<td></td>
<td>Surábí</td>
<td>16</td>
<td>16,325</td>
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<tr>
<td></td>
<td>Mahapalpur.</td>
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<td>13,439</td>
</tr>
<tr>
<td></td>
<td>Anapul with Dáli.</td>
<td>16</td>
<td>15,875</td>
</tr>
<tr>
<td></td>
<td>Bhawánah with Darya-</td>
<td></td>
<td>15,050</td>
</tr>
<tr>
<td></td>
<td>pur Kalán</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sulánápur Dábás with</td>
<td>12</td>
<td>17,260</td>
</tr>
<tr>
<td></td>
<td>Karálá.</td>
<td></td>
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<tr>
<td></td>
<td>Kanjábólá.</td>
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<td>16,115</td>
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<table>
<thead>
<tr>
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<th>Jama.</th>
<th>Prevailing caste or tribe.</th>
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<td>22,490</td>
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<tr>
<td></td>
<td>Mortáukahah</td>
<td>21</td>
<td>16,685</td>
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<td>Tíghán</td>
<td>28</td>
<td>17,565</td>
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<td></td>
<td>Kheri Kalán</td>
<td>26</td>
<td>17,190</td>
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<tr>
<td></td>
<td>Farídábád</td>
<td>27</td>
<td>22,490</td>
</tr>
<tr>
<td></td>
<td>Sihi</td>
<td>10</td>
<td>14,510</td>
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<tr>
<td></td>
<td>Digh</td>
<td>11</td>
<td>14,140</td>
</tr>
<tr>
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<td>Kabulpur Bángar</td>
<td>14</td>
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<td></td>
<td>Ballápurgarh</td>
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<td>Fatehpur Tagah</td>
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<td>14,350</td>
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<td>16,015</td>
</tr>
<tr>
<td></td>
<td>Márhaúla</td>
<td>19</td>
<td>12,935</td>
</tr>
<tr>
<td></td>
<td>Chiragh Selhi</td>
<td>41</td>
<td>14,320</td>
</tr>
<tr>
<td></td>
<td>Kilókhirí</td>
<td>27</td>
<td>11,210</td>
</tr>
</tbody>
</table>

Zatúdqás. there is now no strong local feeling against the system on the part of the mass, while among the more intelligent zamíndárs the object and scope of the appointments are understood, and to a very fair extent appreciated. A good deal of excited feeling doubtless has been raised, and possibly old quarrels or the remembrances of them have revived so far as the interchange goes of an angry recapitulation of the demerits and misfortunes of opponents in the candidature. But this seems ephemeral and in reality harmless; the natural inclination of the people to acquiesce in any established order of
things will almost certainly assert itself, and matters will become as they were, with a considerable gain to Government of a body of men, the most influential and the most intelligent of the agricultural class, attached in a convenient and elastic way to Government service, and bound to render certain important revenue and social duties in consideration of what is to Government a very trifling payment, but to them a valuable honorarium."

With regard to the homogeneity of the zails, of which a list is given above at page 88, the Delhi District, though there are perhaps no very strongly marked tappas, has certainly several sets of villages which "hang together," and have to a certain degree a feeling of kinsmanship. Among these may be mentioned the Jats, who have several well defined centres of local cohesion. There is the large got or clan of the "Antals" in Sunipat Khádar, and in the Bángar there are two great divisions, Dahiyas and Ahúlánás. The Tak Seroas again come in round about Ráthdhaneh. In Delhi rahas the ties are not so apparent, but local enquiry shows minor differences which are worth considering. In Ballabgarh there is a Gújar division both near Mahraúl and Tigaon, all Hindús. In Sunipat there are Muhammadan Gújars also. Down in the southwest corner are a colony of Meos who have pushed up from Mewá, alongside of these larger divisions are smaller sets of villages, many consisting of only four or five, some of two or three; and if a candidate secures the suffrages of such a small community, he sometimes lays claim to be considered a popular leader. The number of zails in the district is 44 in all. The total amount of the ináms which have been fixed as a deduction of one per cent. from the revenue, is Rs. 8,473, which gives an average of nearly Rs. 193 for each zaildár. This is deducted from the announced jama.

Alá lambardárs or chief headmen, were first appointed at different times during 1878 and 1879. The same controversy was raised on this question as on the zaildár appointments, and settled in the same way. Government held that the advantages outweighed the objections, which appeared likely to be only in a small degree real. As a partial compromise, however, it was directed that alá lambardárs should be appointed only in villages where there were three or more headmen. The one per cent. allowed for their remuneration was, as with the zaildár ináms, to be a deduction from the jama announced. Appointments were made in 349 villages, and the average emolument for each is Rs. 16-7. Other particulars may be gathered from the statement at the top of next page. They represent the body of headmen, and receive Government orders in the first instance, though as regards the collection of the revenue they possess no special authority or responsibility. In addition to their one per cent. as chief headmen, they have as headmen of their own villages, five per cent. of the revenue for which they are responsible.

The number of headmen has been stated at page 87. Two points are worthy of note—first that at the recent Settlement women were sometimes found in possession of the office; and, secondly, that in several cases lambardárs have been appointed out of the cultivating and not the proprietary body.
### Village Communities and Tenures

#### Chief headmen

<table>
<thead>
<tr>
<th>Village</th>
<th>No. of villages in the table</th>
<th>No. of villages in which Alá-Lambardárs have been appointed</th>
<th>Jamas of villages in which Alá-Lambardárs have been appointed</th>
<th>Fees due to Alá-Lambardárs as one per cent.</th>
<th>Villages with three Lambardárs in each</th>
<th>Villages with four Lambardárs in each</th>
<th>Villages with five Lambardárs in each</th>
<th>Villages with six Lambardárs in each</th>
<th>Villages with more than 6 Lambardárs in each</th>
</tr>
</thead>
<tbody>
<tr>
<td>Delhi</td>
<td>288</td>
<td>107</td>
<td>1,70,136</td>
<td>1,706</td>
<td>36</td>
<td>32</td>
<td>15</td>
<td>11</td>
<td>13</td>
</tr>
<tr>
<td>Sunipat</td>
<td>239</td>
<td>144</td>
<td>3,69,912</td>
<td>2,674</td>
<td>44</td>
<td>44</td>
<td>22</td>
<td>18</td>
<td>19</td>
</tr>
<tr>
<td>Ballabgarh</td>
<td>283</td>
<td>96</td>
<td>1,54,943</td>
<td>1,556</td>
<td>37</td>
<td>37</td>
<td>22</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>800</strong></td>
<td><strong>349,571,391</strong></td>
<td><strong>5,787</strong></td>
<td><strong>119</strong></td>
<td><strong>114</strong></td>
<td><strong>47</strong></td>
<td><strong>33</strong></td>
<td><strong>42</strong></td>
<td></td>
</tr>
</tbody>
</table>

This last seems to have occurred in two ways: Firstly, in certain cases at the Regular Settlement of 1842 villages were farmed to cultivators in the village, the proprietary body not taking up the villages at the rates then offered; when the next Settlement took place in 1872-80 these farmers reverted to cultivators, but were still allowed to hold their office. Secondly, in the case of villages that had become in one way or another property of Government, there being no proprietors, Government fixed on certain cultivators, and put them on the same footing as lambardárs in villages owned by the zamindárs. The pachotra or headman's dues, which is a cess of five per cent. in addition to the revenue, varies greatly in different villages, the largest in this district being Rs. 175 in Harsana Kalan, the smallest P. 10 in Arazí Sabapur. The average remuneration for a village headman is Rs. 18-10-11.

**Chaukidárs** are employed in the usual way throughout the district. Their total number is 908, giving an average of 1-12 men per village. The largest number is found in Narela and Mahruli, which enjoy the privilege of having 11 chaukidárs each. The distribution among the tahsils is 301, Ballabgarh; 294 Delhi; 31 Sunipat. There are 44 villages which are not big enough to support a chaukidár alone by themselves, so their men do work for other villages also. Other facts are given below:

1. Number of villages with one chaukidár each... 499
2. Ditto ditto two ditto... 55
3. Ditto ditto three ditto... 30
4. Ditto ditto four or upwards... 25
5. Villages in which, owing to the small population, no arrangements exist... 30
6. Villages provided for by Municipal Committees... 4
7. Villages without ábdís... 123

**Total**... 766

which, with the 44 above noted, make up the 810 of the district. The most prevalent castes among the chaukidárs are Shaikhs 133:
Fakirs 97: Bráhmins 96: Chúras 84: Patháns 78: Gújars 71: the number of Shaikhs, Fakirs, Churás and Patháns are thus greatly disproportionate to the Census numbers of these tribes among the general population of the district. The average pay per annum is in Ballabgarh Rs. 26-10-6, in Delhi Rs. 34-7-6 and in Suniapat Rs. 34-4-2. In some places they obtain also gifts at weddings, but this kind of perquisite is dropping out of fashion as not consistent with the social status engendered and fostered by the spirit of the times. In Delhi and Suniapat the bôch is always levied by a uniform rate on families throughout the village, excepting the widow, the needy, and the chúra. In Ballabgarh there is more variety: 195 villages follow the uniform rate; in four the proprietors pay more than the non-proprietors; in four it is the other way; in two it follows the revenue bôch; in two more it is levied on the cultivated area; in four it is levied according to the means of the payer; while in six the banyás have to pay more than zamindârs, and in one village five sers grain are taken per house. Three are provided for by Municipal Committees; eleven are too small to deserve the dignity of chaukidârs and fifty-three have no abâdis.

A system of agricultural partnership exists in the district under which several land-owners club together, cultivate their joint land with their joint resources in the way of cattle and men, and divide the produce and pay the revenue in proportion to the labour, animal or human, contributed by each, without reference to the areas owned respectively. The same principle is extended in part to landless labourers, who join in the cultivation on condition of receiving a share of the produce (excluding fodder) and paying the same share of the revenue. These men do much of the hardest work. The partners in both cases are called sàjís or sharers, the one without land being distinguished as a jì ka sàji or sharer of his body. His ordinary share is from a fourth to fifth of the produce of one plough.

When a labourer takes fixed payment, he is called a kamera. He may be either an agricultural labourer pure and simple, paid by the day, month, or year, (see page 92 below) or he may receive a small share of the produce in addition to fixed wages. At Ganaur, a large village of Tagahs, the kameras receive one-fourth of the produce or one-third, according as the proprietor or his family assists or not in the cultivation. The proprietor supplies the seed, bullocks, and gives the kamera one rôti daily, a pair of shoes and a few clothes, besides a share of the produce. The kamera pays one-quarter or one-third of the revenue. When wages are paid in cash the usual amount is Rs. 24 with one rōti daily, shoes and clothes.

The village menials or kâmins are the following:—

<table>
<thead>
<tr>
<th>Chamárs.</th>
<th>Náís.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chûras.</td>
<td>Dhóbís.</td>
</tr>
<tr>
<td>Kháta.</td>
<td>Sakkas.</td>
</tr>
<tr>
<td>Lohárs.</td>
<td>Jhínwars or</td>
</tr>
<tr>
<td>Kumárs.</td>
<td>Kahárs.</td>
</tr>
</tbody>
</table>

Chamárs make shoes, weave cloth, and work as agricultural labourers. Those who work in the fields receive one-twentieth share of the produce, and one or two rōtis daily on the days they work. They
have also a right to the skin and carcasses of animals dying in the
village. They give one-eighth share of the carcass to the Chühras.
Chühras collect manure, and sweep the houses of the villages.
Each has from ten to twenty houses under his charge. They receive
one roti daily from each house, and a few seers of grain at harvest
time.

Khátis make ploughs and all farm implements required by the
villagers. They receive 20 seers grain at each harvest per plough.
Lohhrs make the iron work of ploughs, and also iron tools, such
as khurps, gandása, &c. Like the Khátis they receive half a
maund of grain per plough each harvest.
Kumbhars make earthen jars, vessels, &c., for which they receive
payment in grain. Their remuneration is not fixed.
Náis do barber's work and also act as agents at betrothals
and marriages. For barber's work they receive one roti. They have no
fixed remuneration, but they receive from Rs. 4 to Rs. 20 at marriages.
The father of the bridegroom gives his nái Rs. 4, and from Rs. 8 to
Rs. 20 to the Nái of the bride's father.
Dhobis do the village washing. They receive five seers of grain
each harvest, also one roti when they wash clothes.
Sakkas, Jhánwars or Káhhrs are water-carriers. They receive
five seers of grain each harvest.
The subject of the employment of field labour other than that
of the proprietors or tenants themselves, and the system of agricul-
tural partnerships, are thus noticed in answers furnished by the
District Officer, and inserted in the Famine Report of 1879 (page
711 ff.):—

"It is customary for the agriculturists to employ field labourers for (1)
ploughing; (2) weeding; (3) guarding the ripening crops; (4) cutting
them when ripe. They are generally paid in money, to a man two annas, a
woman 1½ anna, a child of 12 to 15, one anna, excepting harvest time,
when they are paid in grain of about the same value. Sometimes a man
gets Rs. 2 a month, and his food for ploughing or guarding the crops. The
persons usually so employed are of the Chámár, Koli, Agri, Dhánák,
Lode, and Sweeper castes, who have most of them no other means
of sustenance than field labour. Some of them make shoes, mend
harness, weave cloth, and otherwise supply the wants of the village popula-
tion; but they are almost wholly dependent on what they receive from the
cultivators as wages for field labour. Very few inhabitants of the city of Delhi
work in the field. The number of persons so employed may be put at about
three per cent. on the total population, or five per cent. on the population out-
side the town of Delhi. Such field labourers are not so indebted as the poorer
cultivating proprietors, for they cannot easily borrow money, and for the
same reason their subsistence between harvests in average years is more
precarious. They do not generally get advances from the village traders,
nor do they live long on grain or money previously earned, though that does
keep them going for some time after the harvest; they work at the prepara-
tions for the next harvest, or get an advance from the cultivator who regu-
larly employs them."

The wages of labour prevailing at different periods are shown
in Table No. XXVII, though the figures refer to the labour market of
towns rather than to that of villages.
The last two lines of Table No. XVI show the number of persons
holding service grants from the village, and the area so held.
But the figures refer only to land held free of revenue, which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of, or in payment for, services rendered, to attendants at temples, mosques, shrines, or village rest-houses so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools, and the like.

These grants are known by the names **dohli** and **bhondah**, which are sometimes confounded, but should not be so, as they are really different in a material point. The **dohli** is a grant of land for cultivation made in return for religious services, such as attendance at a shrine, or giving water at a well, provided it be done by a Bráhmin, jákír, or other holy person. A **bhondah**, on the other hand, is a grant of inferior degree, to persons of inferior degree, in return for ordinary menial services, and has no connection with religion: the **bhondadár** is generally a **chamár**, carpenter, **bheestie** or the like. If he does not do what is expected of him he is deprived of the **bhondah** land. A **dohlidár**, on the other hand, is not under this control. If he himself goes away, giving up the land, then it may be given to some one else, but not otherwise; although the idea of surrendering altogether the proprietary title is never entertained. This kind of village grant is a kind of **muafi** held from **zamíndárs**. The **dohli** is generally smaller than the **bhondah**, though neither is found over ten **bighas** in extent; the total extent of land held in **dohli** and **bhondah** is given below:

<table>
<thead>
<tr>
<th>Tahsil</th>
<th>Dohli</th>
<th>Bhondah</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No. of villages</td>
<td>Holdings</td>
</tr>
<tr>
<td>Delhi</td>
<td>100</td>
<td>1,000</td>
</tr>
<tr>
<td>Sahabganj</td>
<td>70</td>
<td>1,100</td>
</tr>
<tr>
<td>Sunipat</td>
<td>150</td>
<td>1,198</td>
</tr>
<tr>
<td>District</td>
<td>300</td>
<td>2,300</td>
</tr>
</tbody>
</table>

Another characteristic incident of land tenure in the district is the reservation of wood-producing land in the **shámdírt deh** as an enclosure whence no fuel or wood is to be cut. This is generally connected with religion in the shape of a jákír’s hut, or grave or a religious shrine; but sometimes no such religious element is observable, and in such cases the practice is probably due to the love of shady trees which not unnaturally is possessed strongly by the

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* The derivation of the name **dohli** is said with some plausibility to be **dohali**—two turns or furrows of the plough made over thus to religious use. **Bhondah** is written in books sometimes **bhondá** with a long ‘a’ at the end, but the silent ‘h’ is the more correct.
In these *rakhýdás*, as they are called (perhaps from *rakhýn* to hold, or keep), the prohibition against cutting or using the wood is no mere form of words. As a rule indeed the people, with that faculty of docile obedience which is at once such a help and a trouble (when it degenerates, as so often is the case, into slavish adherence to custom) to the administrator, observe the social precept without asking more about it. But if a man transgresses by cutting the wood, he is fined at different sums, generally twice the value of the wood. If he does not pay, he is put out of caste, but, as a fact, the villagers say a fine is always paid without excuse. Money thus obtained is spent in charity. There are forty-six villages at least which thus preserve trees never to be cut. The common preservation of land for timber-growing (the timber being cut at regular intervals) may be noticed here, though it is more an incident of the management than of the tenure of land. In ninety villages this is done; the trees are generally *kikar* or *van* or *dhák*, and are cut at intervals of about five years. In some places the income thus derived is very considerable.

The *ābdāl*, or village site is generally held in common, but the ground of each proprietor’s house practically belongs to him. As regards the important point of the rights of non-proprietors, which marks almost more than anything else the degree of development of the village into a town, the practice is diverse. In 20 villages it is said (perhaps doubtfully) that non-proprietors can sell their houses with the land on which they are built; in 589 villages they may sell the materials (*malba*) but not the site; and in 56 they can dispose of neither. In 13 cases it was found at attestation of the Administration Paper that the matter was in dispute; in eight villages no non-proprietors had houses. In one village, Bhaskaula in Ballabgarh, there is the curious compromise that those persons who, though not proprietors in the village itself, are proprietors in villages adjoining viz., Muzzimpur and Mohabatpur, may take away the *malba* but other non-proprietors may not. The remaining 123 villages have no *ābdāl*. The 20 villages where non-proprietors are said to be entitled to sell the site of houses as well as the materials are thus distributed: Sunipat 14; Delhi 3; Ballabgarh 3. Some of the places are no doubt towns where one would expect to find the rule thus, e.g. Sunipat, Mahrauli, Faridábád and perhaps Bowána; but for little places like Kurainí, Sitaoli, Nawádah zér Najañgár, and others, it is not easy to find an explanation.

Table No. XXXII gives statistics of sales and mortgages of land; Tables Nos. XXXIII and XXXIII A show the operations of the Registration Department; and Table No. XXXIX the extent of civil litigation. But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious; and any figures which we possess afford but little real indication of the economical position of the landholders of the district. The subject is discussed at some length at pages 332 ff of the Famine Report of

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* In Delhi 50, Ballabgarh 53; Sunipat 20; and of these so far as is known never inhabited. Delhi 17, Ballabgarh 16, and Sunipat 3. About 16 it is not known if they have ever had *ābdāl*. 

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Poverty or wealth of the proprietors.
1879, where actual figures are given for instances selected as typical. In forwarding these figures, the Settlement Officer wrote as follows:—

"I pass on to the last matter on which report is required. The causes of indebtedness are not generally obscure; in order of importance they may generally be put as follows:—

(1.) Expenses of marriages and funerals.
(2.) Vicissitudes of season, as regards crops.
(3.) Ill-luck with cattle, or personal illness.
(4.) Severity of Government revenue.

All these matters have often been dwelt on, and I am not likely to strike out anything new. The question of sumptuary laws will probably be considered; perhaps too the idea of a rough assurance association to afford compensation in cases of death of cattle is not original. Both matters seem to me worthy of consideration. But I think it better to pass on to the last point, indebtedness caused by the severity of Government revenue. I think this uncommon, but I believe it exists, and more than anywhere else in the canal villages. Some of these have been paying Rs. 3 on every cultivated acre for the last 30 years. Now this may be borne in fair years, though it is a great burden, and forces on a system of cultivation which cannot but injure the land. But in bad years, or when water is scarce, or not given at the right time, the canal village is worse off than any. The canal irrigation, at the style in which it has been going on here for many years past, would, I believe, ruin any land in time. It is of no use to say that the people are to blame for flooding their land so; their reply is cogent; we must do so to sustain the heavy Government demand; inelasticity too of the canal water rent is against them, so that as a matter of fact, canal irrigation, which should be the most certain protection of a high average, and of that average from wide variations, often introduces an element of speculation into the matter, which would at first sight seem astonishing. The inference to be drawn seems to be that Government has not properly discharged its duties as joint trustee of the land with the zamindārs. If they have not discretion sufficient to prevent a far distant but surely coming destruction of the powers of the soil by a moderate use of the immense power of irrigation from canals, that duty and that responsibility nevertheless remain with Government. The remedy is simple; allow only moderate irrigation, and assess accordingly; severity of revenue in other than canal villages is rare. The Government demand is inelastic, and we have failed to teach the people, as yet, to prevent the strain in bad years by forethought and thrift in good seasons. But the adjustment is generally accomplished, though in a clumsy and costly manner. The money-lender gives help in bad seasons, and is repaid in good; the greater cost is found in his exorbitant interest. If we push this further, we find that the "middleman" class is numerous; that it is favoured by superior intelligence and social custom. And this brings us to what perhaps is not the greatest cause of indebtedness, strictly speaking, but the greatest cause of increase of indebtedness, viz., the power of the bonia and money-lender over the zamindār. The subject is a well worn one, and it seems unnecessary to do more than, having noted the distinction above, to record my assent to the general opinion. Twenty years ago the canal villages were in the height of prosperity; pakka houses were built, the common funds of the proprietors often raised a substantial traveller's house used as a village assembly room (the chaupār or cha'pāf). The oxen, fed on sugar cane stalks, gur, and the abundant fod-

* The new revenue assessment has been framed with a view to improve matters in this respect.
der of canal-irrigated fields, increased in size and strength; the people themselves adopted a more luxurious style of living and dress. But this prosperity has waned; the crops are not what they were; the soil is enfeebled and in many places destroyed, at least for the time. The people, however, do not easily come back to their primitive simplicity, and the consequence is that there is in the canal-irrigated district a far greater amount of indebtedness than there would have been, had the old circumstances of expenditure been unaltered. Still, where the canal has been used, and not abused, there is yet even a prosperity not equalled anywhere in the district. The holding of the canal proprietor is not generally larger than the ordinary size throughout the district, 12 to 13 acres; but he gets richer crops, especially sugarcane, off the ground. In a large canal village, it is not uncommon to find a mass of cultivation of this crop, sometimes 50, 75 or 100 acres standing together, with regularly-marked narrow-lanes, well fenced in, leading from one end to the other. Sugarcane is expensive alike for seed, planting, care while growing, and expressing when ripe. But it well repays the cost, and is in fact the great stand-by in those villages where it is grown. Sugarcane is grown chiefly in the Khādir chak, and in some villages in the Bāngar, but nowhere does it come to such a size as in the canal villages.

"The other chaks have proprietors for the most part in moderate circumstances. The Kohi chak probably is the poorest, and there the people are the poorest of living. The houses are mere chappars of thatch; sometimes mud walls support the thatch; the food consists mainly of the inferior grains, and the dress often is only a piece of dirty coarse cotton cloth in the form of a chādar. The general average however is better than this. No. 1, it is true is in debt, but his style of living is something like comfort, and it is because he has a large family for his moderate holding that he becomes embarrassed. Had he fewer mouths to feed, he might be as well off as the shrewd Jat No. 4, who, in a holding of only seven acres, has managed to save money, and knows how to use it when saved. No. 9, though under a temporary cloud, may perhaps get right again; in an ordinary year he probably pays his way. His house is not much certainly; but it is better than the Kohi Gūjar. If it were not for the cows of the latter, he would hardly manage to live.

"The general condition then of the proprietor may be described as moderately prosperous; there is little margin for him to fall back on in bad times, and his style of living is somewhat low; but in ordinary years, and with ordinary expenses, he generally pays his way. A marriage, a funeral, or bad luck with his cattle, may bring him into difficulties, but these too he may extricate himself from in many cases. There is reason to believe that legal fees are in a few instances the cause of embarrassment, if not of ruin. The tenants with occupancy rights, and still more the tenants-at-will, might perhaps be supposed as being inferior in station, to be inferior in circumstances also. This, however, is not always the case. The tenant with occupancy has sometimes (as in case No. 2) an auxiliary income from parohitai, priestly dues, which enables him not only to pay his way but save money. In the case in question this auxiliary income becomes most important. The number of such privileged persons is necessarily limited, but without such adventitious aid the tenant is often a man of substance. Whether he will remain so is a matter of doubt. Up to the present time he generally pays only the revenue-rate of the village on his land, i.e., he pays no rent; so that, provided his holding is of a fair size, he may be as well off as the proprietor of other land in the same village. There seems little doubt, however, that when the new assessments shall be announced, a general attempt will be made on the part of the proprietors to obtain rent, or an enhancement of rent, and this must lessen the profits of the tenant. The position of the tenant-at-
will is every unequal. He, too, at present often pays only the revenue-rate, but on the other hand he sometimes has to give a competition rent. The pressure of population is felt more directly here than in any other class. A family of strong men, or having active women, may do well; but whenever the non-producing part of the house becomes large, distress is sure to follow. The Máli of Ráthdhanah (instance No. 3) gets together in one way or another a pretty large income, but the large quantity of food requisite to keep his seventeen people going makes it a hard matter to keep out of debt. Probably by the time the boys come to working age they will find their earnings embarrassed with considerable debt. The limit, however, is not far off; when the money-lender ceases to give credit the house breaks up, and the men scatter to earn their living by hiring themselves out. The difference in status arising from advantages of irrigation is shown in instance No. 8, where a tenant-at-will on 17 acres contrives to pay a revenue of Rs. 62 odd, and Rs. 40 more water-rent. The revenue of course includes rent paid to the proprietor. With this heavy charge on him, he yet pays his way, and is on the whole in comfortable circumstances. This being so, it is no wonder that the proprietors expect to be well off, and are disappointed when they find their former prosperity gone."
CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE AND LIVE-STOCK.

Table No. XIV gives general figures for cultivation and irrigation, and for Government waste land; while the rainfall is shown in Tables Nos. III and IIIA and B. Table No. XVII shows statistics of Government estates and Table No. XVIII of Forests. Table No. XX gives the areas under the principal staples, and Table No. XXI the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under various headings in the subsequent paragraphs of this Chapter. Land tenures, tenants, and rent, the system of agricultural partnerships and the employment of field labour have already been noticed in Chapter III. The following table gives the areas as ascertained at the recent Settlement:

<table>
<thead>
<tr>
<th>TAHSEL</th>
<th>TOTAL AREA</th>
<th>UNCELTURABLE</th>
<th>UNASSSESSED</th>
<th>WASTE</th>
<th>LATELY ABANDONED</th>
<th>GARDENS</th>
<th>WELL WATERED</th>
<th>NATURALLY MOIST</th>
<th>UNIRRIGATED</th>
<th>TOTAL OF CULTIVATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ballabgarh</td>
<td>2,46,628</td>
<td>66,387</td>
<td>3,600</td>
<td>19,372</td>
<td>663</td>
<td>407</td>
<td>13,912</td>
<td>5,597</td>
<td>1,39,024</td>
<td>1,59,126</td>
</tr>
<tr>
<td>Delhi</td>
<td>2,26,440</td>
<td>41,400</td>
<td>7,985</td>
<td>81,563</td>
<td>2,300</td>
<td>1,196</td>
<td>17,927</td>
<td>20,237</td>
<td>1,35,216</td>
<td>1,72,927</td>
</tr>
<tr>
<td>Sunipat</td>
<td>2,26,452</td>
<td>34,042</td>
<td>9,245</td>
<td>65,131</td>
<td>2,001</td>
<td>954</td>
<td>43,950</td>
<td>1,453</td>
<td>1,41,986</td>
<td>1,57,895</td>
</tr>
<tr>
<td>Total of the district</td>
<td>2,18,980</td>
<td>1,40,800</td>
<td>*11,800</td>
<td>1,36,068</td>
<td>4,873</td>
<td>2,552</td>
<td>75,888</td>
<td>27,260</td>
<td>4,10,729</td>
<td>5,19,417</td>
</tr>
</tbody>
</table>

* 8,932 cultivated—making total land actually cultivated 528,349.

The seasons. Rainfall.

The total annual fall of rain and the manner in which it is distributed throughout the year are shown in Tables III, IIIA, IIIB. The rabi crop is called locally sáddhi, the khárís, sáwání. Land bearing two crops is called dofasti, but this means two full crops, such as wheat after cotton, while for land which bears a lighter crop after a full one, such as channá after javará, there is another name, júnásí. Land giving one crop a year is called bhadwár.* Three crops in a year are very rare indeed in Delhi; they can be managed only by putting in a fast-growing crop like chínás, and the land requires rest after it. Two crops even are impossible without manuring. The comparative importance of the harvests varies in different parts, as a general rule, the Khádár mainly depends on its rabi crop, while the Bángar rain-lands naturally yield their revenue in the autumn harvest. And this point will indeed tell

* The word was originally Bhadwár—meaning the land depending on the Bhádón rains for its cultivation.
pretty well the proportion of the crop. The villagers have themselves within certain limits decided how much revenue shall be paid on each crop, and this shows pretty plainly the relative importance of each. In Bāngar well-lands the proportion is about half-and-half, and the cannal lands are pretty much the same.

The soil of the district is mainly alluvial, and is classified as dākar, rauslī, and bhūr, which are described respectively as a clayey loam, a half sandy half clayey loam, and a sandy loam degenerating in its inferior state to mere sand. The zamīndār distinguishes the three kinds according to their degrees of consistency: the dākar clods are hard and stiff, not easily broken; the rauslī, while looking firm as a clod, should crumble in fine pieces when let fall from the hand to the earth; while bhūr, as a rule, does not lie in clods at all. The productive qualities of the soils may be estimated from their description. Dākar is strong and fertile if it is well worked and its particles well separated, but it is generally too stiff for the comparatively light ploughs of the native agriculture, while its great retentiveness of moisture requires a favourable succession of wet and dry weather. Rauslī is more easily worked, and is more porous; with less natural strength and forcing power, it is on the whole as good as dākar because it mixes better with manure, and allows the chemical action of the air freer scope. A light rauslī, likes a brackish (maltalā) water-well; the zamīndārs know this, though to a stranger they not unfrequently make the complaint, pānī bil-kul khārd, (our water is altogether salt), as proving the want of productiveness in the soil. This is referred to further on with reference to irrigation.

The kind most commonly met with is rauslī. In fact, dākar is hardly found except in drainage lines, or old beds of pools and ponds; while bhūr, representing sand scarcely at all mixed with vegetable decayed matter is also rare: the proportion as found in the district cultivated area is, rauslī 79 per cent., dākar 13 per cent., bhūr 8 per cent. There is a considerable difference in the various assessment circles in respect of the distribution of soils. Dākar soil is found extensively in low-lying lands where the passage of drainage water, either free or impeded, may be suspected. It is also formed in canal lands by the accumulated deposit of alluvial matter, which is brought down by the canal, and the layer of decayed vegetation which generally works into the ground year by year. Rauslī is the normal soil of the Bāngar, and bhūr represents the result of drainage washing away the lighter particles of soil or rock, so that it is not unnaturally found most largely in the Khādar near the river, or in the tracts immediately lying under the hills: the average of the assessment chaks as regards the distribution are given at the top of next page.

Table No. XXII shows the number of cattle, carts, and ploughs in each tahsil of the district as returned in 1878-79. The implements used by the zamīndār are as follows:—The plough (hāl), of which the wooden share is pannyārd; the yoke for his oxen (jūd); sēntā is the whip he urges them with when lazy or refractory; otherwise he does a great deal with the animal’s own tail, which he twists and twirls in a manner which by its results would seem most significant.
### CHAP. IV.—PRODUCTION AND DISTRIBUTION.

#### AGRICULTURE AND LIVE-STOCK.

**Distribution of Soils.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Area</td>
<td>Percentage</td>
<td>Area</td>
<td>Percentage</td>
<td>Area</td>
</tr>
<tr>
<td><strong>Khādār.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bāngār.</td>
<td>Dākār</td>
<td>1,235</td>
<td>3</td>
<td>1,152</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Hanfī</td>
<td>37,305</td>
<td>82</td>
<td>6,354</td>
<td>89</td>
</tr>
<tr>
<td></td>
<td>Bhūr</td>
<td>6,069</td>
<td>15</td>
<td>1,683</td>
<td>16</td>
</tr>
<tr>
<td><strong>Bāngār.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dākār</td>
<td>1,240</td>
<td>2</td>
<td>13,288</td>
<td>18</td>
<td>25,120</td>
</tr>
<tr>
<td>Hanfī</td>
<td>40,843</td>
<td>88</td>
<td>68,733</td>
<td>79</td>
<td>82,706</td>
</tr>
<tr>
<td>Bhūr</td>
<td>6,799</td>
<td>13</td>
<td>3,547</td>
<td>3</td>
<td>6,157</td>
</tr>
<tr>
<td><strong>Dāḥri or Dākār.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dākār</td>
<td>29,42</td>
<td>14</td>
<td>9,301</td>
<td>17</td>
<td>11,143</td>
</tr>
<tr>
<td>Hanfī</td>
<td>11,970</td>
<td>55</td>
<td>41,408</td>
<td>75</td>
<td>63,378</td>
</tr>
<tr>
<td>Bhūr</td>
<td>5,525</td>
<td>28</td>
<td>2,640</td>
<td>5</td>
<td>3,165</td>
</tr>
<tr>
<td><strong>Zerkoh.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dākār</td>
<td>178</td>
<td>1</td>
<td>706</td>
<td>4</td>
<td>974</td>
</tr>
<tr>
<td>Hanfī</td>
<td>10,312</td>
<td>56</td>
<td>17,078</td>
<td>85</td>
<td>27,350</td>
</tr>
<tr>
<td>Bhūr</td>
<td>7,797</td>
<td>43</td>
<td>319</td>
<td>1</td>
<td>7,970</td>
</tr>
<tr>
<td><strong>Khandāsī.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dākār</td>
<td>6,354</td>
<td>100</td>
<td>4,586</td>
<td>62</td>
<td>10,862</td>
</tr>
<tr>
<td>Hanfī</td>
<td>201</td>
<td>8</td>
<td>268</td>
<td>3</td>
<td>268</td>
</tr>
<tr>
<td>Bhūr</td>
<td>354</td>
<td>8</td>
<td>159</td>
<td>2</td>
<td>354</td>
</tr>
<tr>
<td><strong>Kohī.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dākār</td>
<td>18</td>
<td>1</td>
<td>60</td>
<td>3</td>
<td>78</td>
</tr>
<tr>
<td>Hanfī</td>
<td>14,403</td>
<td>90</td>
<td>12,713</td>
<td>100</td>
<td>27,206</td>
</tr>
<tr>
<td>Bhūr</td>
<td>1,579</td>
<td>10</td>
<td>81</td>
<td>2</td>
<td>1,531</td>
</tr>
<tr>
<td><strong>Total of District.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dākār</td>
<td>5,563</td>
<td>4</td>
<td>24,571</td>
<td>14</td>
<td>38,655</td>
</tr>
<tr>
<td>Hanfī</td>
<td>1,34,796</td>
<td>79</td>
<td>1,40,384</td>
<td>81</td>
<td>1,39,410</td>
</tr>
<tr>
<td>Bhūr</td>
<td>27,742</td>
<td>17</td>
<td>7,605</td>
<td>5</td>
<td>10,029</td>
</tr>
</tbody>
</table>

#### Agriculturial Implements and Apparatus.

The reins he checks them with are rōs. He has besides, his axe (khuhrāf), and the spade-hoe (kassī), the common country hoe (khurpā), and the small hand scythe with jagged edges like a saw (drrāftī) with which he cuts most of his crops. The gandāsah is a chopper for cutting up jowär stalks and sugarcane, and a smaller tool of the kind is a gandāstī. The khodāltā, khodnā, or rāmpra is a kind of spud with a thick handle used for making holes, where the line of action is the same as that of the hand, thrust downward. A smaller one is a khodāltā; kassī is a tool used for hoeing, smaller than a kassī, but working on the same principle.

Sowing for the rōs begins in Asauj, the latter part of September, and continues till Mangsir has half gone, the beginning of December; the order of sowing is gram, barley, wheat. Channā is always sown with a rough drill (orhnā) fastened on to the plough. This is merely a thick piece of bamboo, the upper end of which has been split into many slips, and opened out so as to form a kind of trumpet shape. It is strengthened with an iron ring put inside (andī) and bound with leather outside; the top part of the orhnā is called dūrī. It is big enough at the mouth to let a man's full hand

* In Sunpat this is wholly Khādār; in the other two tābāls the villages mostly contain both Bāngār and Khādār soil.

**The revised calculations of these measurements give a slight increase on this of 323 acres, viz., 159,417.**
in. The sower walks along with his chakdar full of seed, and takes out a handful with his right hand, and gives it to his left hand to drop down the orchad, the left hand remaining on the dorré, and guiding the plough.* Barley is sown with a drill or broadcast (Balabgarh pabhé—Delhi pabhé and bakhé—in Sunnipat bakhé and hinddá). Wheat is sown with a drill, and also broadcast, and in the northern part of the district in the furrow (khud) without the drill. Sowings for the kharif (except for sugarcane, of which the special treatment is described further on), begin in Chait with cotton and jawdr for fodder. Then come bajra, the jawdr intended to give a full crop, maká, urd, moth, múng, jawdr, &c., &c. Maká and moth can be sown up to 15th Sáwan. Both modes of sowing are used; broadcast is however, preferred when the ground is well moistened as after good rains. When the land is dry the drill is more used.

The ordinary number of ploughings is for the kharif crops five; and for the rabi, nine. The first ploughing is called pár, the second dosar, the third tesar, the fourth chauvar, and the fifth panchbáhi; after this there is no special name till the ninth, when it is naubáhi; and this is enough. But sometimes for sugarcane more is done. The depth of ploughing is only six fingers breadth, and is often only three; this is of course merely scratching the ground. Seed is put in about three fingers breadth deep. Good ploughing is a pakka bighdah per day; work goes on from early dawn to evening, with two hours rest in the middle of the day. But this of course is work in the Indian style, and allows for some half-dozen pulls at the hukkhah; four times before mid-day and twice afterwards. Some rest is necessary of course for the bullocks, and to make sure that their necks will not be galled by the yoke (jūd). Well-work generally is very trying for the animals; the husbandman says it is as bad for them as gambling is for a man. The sohaga is used after ploughing, for levelling the ground, and breaking the clogs (dalle, dhém). It is also called mahá. A little sohaga, according to the usual way of making diminutives, is sohagi, or mahái.

Propitious times (mahárat) are sought for ploughing, and certain days must be somewhat humoured. Thus on Monday and Saturday a prudent man will not plough with his face to the east. On Monday and Saturday the demon of the four quarters (Disá-Sál) remains in the east; his location is not so fixed during the rest of the week as to give rise to any other proverb; but a zamindár will not of his own accord go northward on Tuesday and Wednesday or westward on Friday and Sunday, and the south must be avoided on Thursday (Briháspati). These limitations are strictly observed.† Wednesday is good for sowing and Tuesday for cutting the crop.

* Most of the guidance is done with the voice. Barch turns the animal to the right; to turn it to the left, it is necessary to say ak (the k very soft), and as the turn it always made from right to left, this is the cry at the end of each furrow. To stop them turning the man makes a noise with his lips (pachkári).† Of course a hukhmán's order, such as a summons to court, must be obeyed, whether on a lucky or unlucky day. But the zamindár will explain his want of success in a suit by saying—"I went to the devil (Disá-Sál) so I was bound to be unlucky."
Crops are harvested by the zamindars themselves, but they generally require the aid of hired labourers, so that in almost every village some of this class will be found. They are for the most part Chamars, but sometimes Chahras. Malis generally cultivate on their own account, but at times work as labourers. Brahmins often go shares (sojha or sannjha) with the proprietor, furnishing one yoke of oxen to one of the owners. A Jat does this too when he is poor. The rates of pay for the kharif season are 2 annas per diem and a roti of \( \frac{1}{2} \) seer weight, but the bread given in is sometimes enough for a full meal. The owner calls on the men he wants for next day the evening before, and looks them up too in the early morning. Then they all go a-field together and begin work. When six gharis of the day have passed the besi meal is brought by the owner’s boy or girl for all the men. After this work goes on again till noon, when the main morning meal comes on. The labourers provide this for themselves unless it is a dear season for labour, when the proprietor will have to find it. The work is again resumed, after a pull at the hukkah, and goes on in a quiet way till sundown or after that, and then they all go home together. No one forces the labourers to stay, for no one is extremely anxious to go; they even take an interest in getting the crop cut and gathered in quickly. The general understanding is that the cutting goes on till sundown, and the collection of the sheaves after that. Pay is given that evening or the day before. If payment is not made, the man is known and marked, and they laugh at him the next season.

In rabi the labourer mostly takes grain; he won’t take cash. The rate is 4 seers, or more, reckoned by sheaves (pulis) which give something less than a seer each. In order to see that he is not cheated by very big sheaves being taken, the owner puts his own people to arrange the stock (kandra); the big sheaves are put down at the bottom, and so are safe. A man cuts about \( \frac{1}{4} \) pakka briha in the day. The hired labourer eats three times a day, and there is not much inferiority in his diet to that of the land proprietor. He has not the rank of the zamindar, but otherwise is happy.

Hoeing and weeding (nalati) are considered good for all crops, but some need this more than others. Sugarcane is never satisfied in this way; cotton likes also much to be clean; while wheat will do with one good hoeing: also jowar, and bajra. Pepper wants a great deal, and tobacco the same.

The grain when cut is carted to the threshing-floor (pair; Punjabi, kalwira); a collection of these is called a khuda. The owner will generally see to his crop himself by sleeping there at night till it is threshed out, which he loses no time in doing. “With your threshing-floor and your enemy, deal quickly.”

Grain is either stored in kothas or rooms of the house, or in kothis in one of them, or in a large canvas bag tholka which stands upright by the weight of the grain in it, and holds 50 or even 100 maunds. All kinds of grain are housed in this way. The animals attacking grain when thus stored (besides rats and mice of course if there are
ny) are (1) *sursali*, (2) *khapra*, (3) *dhord*. Of these the *dhord* is a winged insect with a little round body; if the *khapra* is put into a granary where he is, he dies, not being able to abide the savour of the other! The *khapra* is a kind of weevil that confines his depredations to the top of the store, not going more than a span deep. The *sursali* is a kind of red ant; he is as bad as the *dhord*.

Manure is generally the dung of cows, buffaloes, or bullocks fastened up in the house. No zamindar hesitates to handle it; it would be most unreasonable, for dung and mud serve him instead of wall-papering. The ashes of cow-dung, pats, *upla*, and of any wood burnt—but not those of the *khoi* (canestraw refuse)—all come into use. The great enemy that prevents the supply of manure being much larger than it is, is the custom of burning such pats for fuel. All but the best families use their women in making them up. When made, they are placed inside a square enclosure called a *bitaura*. The pats are dried, put inside, and it is then built up solid, and then closed for future use. When the pats are needed, a hole is made in the side and they are taken out as wanted.

There is no custom of fallows in the district. The soil indeed has very little rest now-a-days, whether from the greed of the zamindar or from the acceleration which appears going on generally in the slow-paced oriental life. Land left unsown after one crop is reaped, during the succeeding season is called *tapar*; next year if it is still left so, it becomes *banyar*. *Bdhan* is really the name for land after it is ploughed (*bdhnd*); when sown, it takes the name of its crop. Rotation of crops is partially practised, for the zamindar has his predilections and prejudices which may be taken as embodying the results of traditional experience about the succession of crops. Thus after wheat will come *jowar*, or cotton, or *moth* with advantage; after sugarcane, cotton, or *jowar* or *urd*; after cotton *makki* is very good. The best rotation is given as follows: sugarcane, then cotton, then tobacco, then pepper, or *makki*.

Delhi stands high in the list of Punjab districts as regards the proportion of protected, i.e., irrigable area. The statistics given for the purposes of the Famine Commission,* place the percentage of such area as compared with the total cultivated land at 37, of which 15 may be taken as protected by wells, 4 by *bands* and irrigation from *jhils*, and 18 by canals. Some particular notice will now be taken of each of these.

Some facts about wells in each *chak* are given at the top of the next page.

There were in 1872-75, the years of Settlement measurements, in the whole district 8,841 working wells, viz., 4,797 in Sunpat, 2,256 in Delhi, 1,788 in Ballabgarh. This information, however, is not so precise as it looks, for wells, so called, are of four kinds, of very unequal degrees of efficiency in irrigation. There is first the ordinary masonry well,† made of brick, or stone, and mortar, and

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* See Volume I of Report, page 178.
† *Pakdā hua*, gold, rakhtā.
### Chapter IV. A.

**Agriculture and Live-Stock.**

**Number of wells.**

<table>
<thead>
<tr>
<th>Block</th>
<th>Cultivated area in acres</th>
<th>Wells</th>
<th>Acres irrigated from wells</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masonry</td>
<td>Without</td>
<td>Total</td>
</tr>
<tr>
<td>Khádar Bángar</td>
<td>39,353</td>
<td>246</td>
<td>75</td>
</tr>
<tr>
<td>Bángar</td>
<td>57,870</td>
<td>613</td>
<td>217</td>
</tr>
<tr>
<td>Dafhí-Sailábá</td>
<td>20,437</td>
<td>109</td>
<td>0</td>
</tr>
<tr>
<td>Zerkéhí</td>
<td>18,147</td>
<td>160</td>
<td>0</td>
</tr>
<tr>
<td>Khándrát</td>
<td>6,234</td>
<td>228</td>
<td>0</td>
</tr>
<tr>
<td>Kohí</td>
<td>16,090</td>
<td>80</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,68,161</strong></td>
<td><strong>1,486</strong></td>
<td><strong>32</strong></td>
</tr>
<tr>
<td>Khádar Bángar</td>
<td>9,186</td>
<td>103</td>
<td>156</td>
</tr>
<tr>
<td>Bángar</td>
<td>74,625</td>
<td>412</td>
<td>182</td>
</tr>
<tr>
<td>Dákbar</td>
<td>63,249</td>
<td>745</td>
<td>23</td>
</tr>
<tr>
<td>Zerkéhí</td>
<td>18,047</td>
<td>207</td>
<td>0</td>
</tr>
<tr>
<td>Kohí</td>
<td>12,926</td>
<td>70</td>
<td>0</td>
</tr>
<tr>
<td>Khándrát</td>
<td>4,976</td>
<td>246</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,72,510</strong></td>
<td><strong>1,883</strong></td>
<td><strong>373</strong></td>
</tr>
<tr>
<td>Bángar</td>
<td>1,16,983</td>
<td>887</td>
<td>189</td>
</tr>
<tr>
<td>Khádar</td>
<td>71,189</td>
<td>2,097</td>
<td>1,124</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,88,134</strong></td>
<td><strong>3,484</strong></td>
<td><strong>1,313</strong></td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td><strong>5,19,095</strong></td>
<td><strong>6,853</strong></td>
<td><strong>1,988</strong></td>
</tr>
</tbody>
</table>

**Kinds of wells.**

- Constructed to last, and often actually lasting hundreds of years.†
- Next in point of solidity of construction is the dry masonry well. This is found chiefly in the circles near the hills where the vicinity of the rock renders the use of rough, half-hewn, stone very cheap; but there are not very many places where this kind of construction answers. Then there is the wooden well,‡ a well of which the sides are built of curved block pieces of wood, like the segments of a cart-wheel, in length varying from nine inches to two feet. These wells in favourable soil, and not too deep-sunk, last for many years, sometimes a full generation. They are found in many circles, but specially in certain villages of the Khádar. Lower than these in the scale of efficiency and durability is the Jár-ká-kú, § a mere hole dug in the earth, with its sides fenced round with brushwood of various kinds,‖ and thus forming a rude support to the crumbling soil. These wells are of course very cheap, and in most places last only one, two, or three

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* These are the figures of the settlement assessment reports. The corrected area is 6,19,417, or 332 acres more. The corrected well watered area is 75,339.

† It depends very much on the sub-soil whether a well will last—the old wells, (which are made with a mortar, hardly ever alas equalled now-a-days!) often fail, and fall into large block pieces, because of some treacherous giving way of a sandy, which is always liable to become a hollow, sub-soil.

‡ Also called Bannédi.

§ Also called Banedid.

‖ The most common kinds of wood used for this purpose, are jhári, dhák, and bánda.
years, though in a firm, hard soil, they may last a little longer. The depth to which they are sunk is of course small, the deepest not exceeding twenty feet.

Besides these wells is the jhalár and the dhénkli; the former is found on the side of river streams and jhils, and is merely a variety of the Persian wheel with larger tindás (water pots); the latter is a simple but ingenious apparatus by which the water to be raised comes up in a vessel suspended from the long arm of a lever of the balance kind, and its weight is overcome by the weight of a block of hard earth or mud piled on the other end of the lever. The pole constituting the beam of the lever works up and down on a rude wooden fulcrum placed in a fork of the support, which is also of wood. When the water raised is to be emptied into the distributory channel, the weight of the short end holds the vessel at the level of the surface. The manual labour necessary is employed to sink the vessel in the well; a curiously inverted process, but which answers its purpose. The weight is so graduated as to only just exceed that of the water vessel when full.

As to the means of raising the water there are two kinds of wells; the rope-and-bucket, or charśá, and the Persian wheel or harat. The first is the only kind used in the southern part of the district, and up northward to Ráthedhanah, i.e., nearly as far as Sunipat. Then comes a small zone in which both charśá and harat are found, and then beyond this comes the part where only the harat is used. Both kinds of wells are so commonly known that it is unnecessary to describe them. There is the question, however, of comparative efficiency as regards irrigation, on which a few notes may be made. It is not merely the depth of the spring level that practically decides the question for the agriculturist which he shall use. It is far more, if not entirely, a matter of custom and traditional habits. There are villages in the Khádar, where the water is so near that a Persian wheel would seem the simplest mode of raising water, while yet from long hereditary use the people employ only the charśá. And again in some villages north of Sunipat the water is not so very near as from this cause alone to make the harat specially eligible. A fact which is more likely to afford a partial explanation in some cases is the difference in the division of labour. In the harat the arduous labour falls alone on the oxen. In the charśá, while the animals have to work hard, there is also a good deal of active though intermittent labour for the men. The toil of the oxen in the harat is unremitting, while in the charśá, though the temporary strain is greater, there are intervals of rest while the animals are coming up from the hollow (gon), where they are released from the lóo. The man driving the Persian wheel ordinarily sits on the beam behind the oxen as they go round. The influence of the active muscular strain in the charśá work is seen in the well-developed sinewy frames of the Játs and Ahírs who work at this from morning till night. Mr. Maconachie writes:

"Personal observation obtained figures, which may be relied on as trustworthy and carefully accurate. The depth of water of course is a very
important element in determining the supply; another, less so perhaps but still important, is the abundance of the spring supply; as a water-level which falls rapidly is much the same as if it were originally lower. The number of men again at work* makes a difference necessarily, and also the size of the charād.† A big one though it moves a trifle more slowly on the whole yields more. The general result, so far as it goes, shows the supply yielded by a fair charād to be greater than that of a Persian wheel.

How much water is required to water a given area.

"It is difficult to estimate the quantity of water required to water a given area, but at different rates of depth some comparative idea may be obtained as follows, taking 340 maunds as perhaps the fairest average. This gives 340 x 82 = 27,977 lbs, nearly. A cubic foot of water weighs 1,000 oz. avoirdupois = 62 1/2 lbs, so that there would be 447 1/4 cubic feet nearly poured out in one hour. At an estimate of 1 inch depth this would give very nearly an acre in a day of eight working hours. The actual extent irrigated is less than this considerably, and the depth I should say greater."

The estimate of the extent of land which can be considered thoroughly protected by a one lāo well necessarily differs inversely according to the depth and rapidity of exhausting the supply. The zamindārs themselves perhaps think the latter point more important than the actual depth from the surface. Nothing delights a good husbandman more than a strong equable spring of water which he can work at for hours without reducing it more than a foot or so; pakād pāni then he calls it; kacheha pāni on the other hand he complains of greatly, where the water level sinks sometimes as much as six or seven feet in a few hours. In a good many villages the wells cannot be worked continuously all day; rest has to be given to them to get the supply replenished by percolation; ten acres on the average is perhaps a low estimate of protection; the zamindārs will allow this; about eleven will give probably more really accurate results.

Cleaning out wells.

The cleaning out of wells depends much on their position, as, of course, one protected by a masonry coping (man) standing a foot or two above the surface of the ground prevents sand and earth from falling in. The Persian wheel, which generally has nothing of the kind, requires much more attention in this respect than the charād. The latter, if kept fairly full of water, needs cleaning only once in five years, and often not then. The task, when necessary, is performed by the owner or his tenants.

Sinking a wells.

The expense of sinking a well of course varies very greatly according to the kind of soil in which it is made and the depth at which water is met with. In Sunipat there are three degrees noted; one of the Bāngar soil (arāk), the second is the higher Khādār, the third the land immediately bordering on the river. In digging wells in the Bāngar, the soil turned out is very generally stiff loam, with here and there a stratum of banakar. Occasionally a small depth of sand intervenes, to be succeeded lower down by the loam as above. In the Khādār this soil is not found, or found only in thin strata; the subsoil is mainly sand. Of course this alters the conditions of excavation. A common plan of sinking a well is as follows: The

* Only one man at a time can work at the bucket, but at the pegs of the lāo there are sometimes two, sometimes one only.
† The size of the charād is reckoned by the number of muthis or hand-breadths it measures when held suspended vertically.
earth is excavated down to the spring level; then the nirm-chak is made, a round frame either of kikar, lasora or dhak; the wood is about 1\(\frac{1}{4}\) foot broad, and a span thick (i.e., high). The pieces are fitted closely together like those of a wheel, and are fastened with nails. On this is built up the masonry cylinder (golá or kothi). This generally extends beneath the surface from 14 to 17 hätths and above it some 12 or 13 hätths. On the top of this cylinder a rough frame-work is placed consisting of four large beams, two one way and two another (dhâran). On these is heaped up a mixture of mud and earth as a make-weight, and the earth dug out from below is also put on it. The weight thus accumulated sinks the well down to the surface or further. It is then built up again. The old way used to be to sink the cylinder down to the real spring level; but now the usual way is to sink it as said before, down some 14 or 15 cubits, and then bore down in the centre of the cylinder with a ballî made of two or three beams fitted together and headed with a sharp point. Across this ballî is fitted a cross beam (dandâtâ) to both ends of which is fastened a well-rope. This is passed over a pulley (châk or bhâwan), as at the well, and then the ballî is alternately raised and let down, sinking down at each time lower and lower till the real spring is arrived at. This is at 52 hätths beneath the surface, and this point, the natural spring level (sâr), is called accordingly bâvântî. In the Khâdar water is found at 14 hätths, and the cylinder goes some seven or eight hätths below this point. The nirm-chak is made by the village carpenter; the masonry work requires a mason who is found only in the towns or larger villages. In the Khâdar the excavation is made by the Jâts themselves. In every village are several fellows who can dive (gote mâr), and they go down into the water with the khâssa, which brings up each time enough earth to give hard work to some twenty men to raise it up on to the dhâran or platform. The divers are of every tribe and caste. In the Bângar the plan used to be the same, but since the canal irrigation has rendered the sub-soil percolation more copious, few men not making a regular trade of it can stand the enormous flow of water that comes in below a certain depth, so that the diver who can work in a Bângar golá generally becomes known; he has also the dignity of a special name* Sîhâ. They are generally of the Jhinwar caste. They get about 12 annas or Re 1 per foot of excavation, with a pagré at the finish. For beginning the work of course a lucky day is necessary. The parohût or some other person possessing the necessary learning is called in, and generally getting something for his pains, either a rupee, or some meal and ghâ† points out the propitious season. It is incumbent on the husbandman at all events to make a beginning on that day; if he cannot conveniently spend much time he must at least dig not less than five hoe-fuils with his kossâ. The undertaking thus auspiciously begun may then be intermitted, if need be, for a month. There is a practice still obtaining in some parts of placing five vessels full of water on the spot chosen for the well. After standing for a whole night, if they are found full in the morning, the place is reckoned lucky. If not

* Jhmâl—the tool is called jhmâm.
† When food is thus given it is called nîhdâ.
full, expectation of good water is unreasonable. Some of the intelligent zamindars, however, doubt whether this is thoroughly reliable. A more reasonable custom is that of distributing aims, large or small, on the completion of the undertaking. When asked what would happen if this is not done, the zamindars reply—"Who would omit such a good precaution? The work of danger is finished, and thanks are reasonable." The speculative character of the risks in sinking a well is shown by the proverb: "To dig a pond requires but money. But Rama's aid (is necessary) for a well."

Distinctions are drawn here, as elsewhere, as to the quality of the water, which may be sweet (mitha), brackish (malmal), or salt (namkta or khara). The salt water is of course not good for irrigation; but the brackish wells often produce the finest crops, nor is this good effect confined alone to inferior soils. On superior soil also it is considered best of all to have the first watering (kor or korwa) made by brackish water, and then water with sweet. Where there are two wells within a practicable distance of each other, the water of both will be interchanged in this way: the brackish water irrigating the lands of both for the kor, and then the sweet water coming over all in its turn. The reason given for this is that the land requires some degree of saltiness; it is alleged that there will be a perceptible difference in the yield of two fields side by side, one of which has the malmal kor and the other the sweet. The appreciation of salt as a manure is shown from the fact that it is common to scrape the ground round the dbali and carry it on the fields, one cart-load being a dose for two kachha bighas. Distinction is even made in the quality of land from its trees; the best banjaar is shown by the growth of dhak; then bansa (Tephrosia purpurea), and lastly kair. The bansa itself is known as a salt plant, and consequently the land near the plant for a short time is productive, but afterwards becomes what it naturally would be.

Irrigation from bands is a characteristic feature in all parts of the district lying under or near the hills. The principle is that of concentrating the rainfall so as permanently to moisten a given cultivated area, allowing surplus water to run or drain off; and applications of this principle were successfully made on a large scale by the former rulers of the country. In no respect perhaps does the civilization of the Mughal Empire show better than in this of artificial irrigation. In a report of 1848, written by Mr. E. Battle, in charge of the Najafgarh jhil works, there is an interesting account of two of the largest of the hill circle bands, Chhatapur and Khirk. But there are numerous others, which only a good local knowledge gives an acquaintance with, for most of them are in a semi-ruinous condition, and not a few are in out-of-the-way corners, among ravines or on the slope of not very accessible hills. Some are evidently too far gone for repair, some are not worth it,* but others almost certainly are. It gives a sense of dreary desolation to ride through these gaping holes in what

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* There is a printed correspondence on this subject with Government letter, No. 2,927 I, dated 10th July 1877.
are still magnificent lines of works which might be so beneficial and remunerative.

On the next page is given a list of all but very petty bands, showing the locality and the area affected by them, with some other facts. One or two of the large earth work bands, and notably that of Tilpat, have been very much injured by the construction of the Agra canal, the line of which comes down athwart the catch basin of the band in one part. It may be noted that there are places here and there where probably new bands might be constructed with success. There are two or three places at the foot of the hills on their Ballabgarh side, where it is almost impossible to think that water might not be thus advantageously stored.*

There are besides the hill bands in the north-west of Ballabgarh, the south-west of Delhi, and the east centre of Ballabgarh, several minor bands made to catch the drainage near Dhauj and Páli, but these apparently are very happy-go-lucky concerns, and are not at present of any considerable importance. There is also, or rather was, a band in the boundary of Pugthallah in the north-west of Sunipat tahsíl, which the men of that village either erected or, as some say, strengthened in the stormy days of the mutiny. The canal officers, on the ground that a natural drainage of the country was obstructed, have now obtained the demolition of the band. This band did good to the lands of Pugthallah by keeping the water off the land, allowing moisture to come only by percolation.

The Nagafgarh jhil and its drainage works are described in the Settlement Report. The system of cultivation pursued by the villagers bordering the jhil is suited to the circumstances under which they are placed. Experience has taught them the level which the waters usually attain; and with reference to this, is the disposition of their crops. That is, from the higher grounds they obtain the common bránt crops; their cotton is sown out of reach of anything but extraordinary floods; their sugarcane fringes the whole jhil, and is kept accurately a little above, but close to, the ordinary level of the jhil water, so as to facilitate the irrigation of the plant without actually subjecting it to injury from submersion; the low grounds in the immediate vicinity of the jhil are sown with gram and wheat, and also as the water retires in consequence of being expended in irrigation, by partial drainage, by evaporation, &c., the rich soil laid dry is ploughed up, and produces a fine crop of wheat.

The canal-irrigation is perhaps the most important of all; important both for good, and for ill. Irrigation from the Agra canal is, and perhaps always will be, insignificant, owing to the high level of the land in this district through which it runs. But the water of the Western Janná Canal has for many years been a factor of enormous power in determining the condition of the zamindár in a large and densely populated portion of the district.

* Mr. Macomachie writes in 1884: “Since this was written a change has taken place, the limits of which is at present difficult to estimate. Many of the old bands have since the beginning of 1883 been put into thorough repair; other bands have been made, and there are other schemes coming on for early execution. About half a bar of rupees have been or are being spent, and there will be an increase of produce on the least protected parts of the district of about that amount. And we have not done yet half what can be done.”
### Irrigation by tor and dál

Of the two modes of irrigation, that of flow (tor) is far more common than by dál or lift. Irrigation by lift is more advantageous in this, that it implies a higher level of land to be irrigated, and a greater labour in irrigating it, so that as a rule a tor village is likely to be more water-logged than a dál one. The average acreage under dál irrigation for seven years in the kharif was 1,617 acres as compared with 38,690 tor, and in the rabi 4,545 as compared
CHAP. IV.—PRODUCTION AND DISTRIBUTION.

with 33,978 tor, The rates charged as *dhiána* on the canal vary according to the class of crop, as below*:

<table>
<thead>
<tr>
<th>I.</th>
<th>II.</th>
<th>III.</th>
<th>IV.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sugar cane</td>
<td>Gradum</td>
<td>Rice</td>
<td>Tobacco</td>
<td>All other crops</td>
</tr>
<tr>
<td>By over flow</td>
<td>Rs. 5,000</td>
<td>Rs. 3,000</td>
<td>Rs. 2,400</td>
<td>Re. 1,108</td>
</tr>
<tr>
<td>By lift</td>
<td>Rs. 3,55</td>
<td>Rs. 3,000</td>
<td>Rs. 1,000</td>
<td>Re. 0,100</td>
</tr>
</tbody>
</table>

The tabular statement on the next page shows the irrigation from the canal way ending 1877-78.

Under the new arrangement owner's rate is to be taken at one-half of the *dhiána*; and this is to be taken per crop, so that *dofusi* land will pay owner's rate twice.

Table No. XX shows the areas under the principal agricultural staples. The remaining acres under crop in 1880-81 and 1881-82 were distributed in the manner shown in the margin.

The principal crops of the district, with the areas under each, as ascertained during the recent Settlement measurements, are given at the top of page 113.

The largest acreages, it will be seen, are as follows:—

**KHARIF.**

<table>
<thead>
<tr>
<th>Crop</th>
<th>1880-81</th>
<th>1881-82</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kangui</td>
<td>258</td>
<td>247</td>
</tr>
<tr>
<td>China</td>
<td>288</td>
<td>218</td>
</tr>
<tr>
<td>Mattar</td>
<td>1,607</td>
<td>1,197</td>
</tr>
<tr>
<td>Mash (Urd)</td>
<td>4,990</td>
<td>3,416</td>
</tr>
<tr>
<td>Mung</td>
<td>4,425</td>
<td>3,047</td>
</tr>
<tr>
<td>Mustard</td>
<td>543</td>
<td>508</td>
</tr>
<tr>
<td>Arhar</td>
<td>13,654</td>
<td>1,188</td>
</tr>
<tr>
<td>Coriander</td>
<td>863</td>
<td>549</td>
</tr>
<tr>
<td>Ginger</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td>Chilies</td>
<td>6,145</td>
<td>5,712</td>
</tr>
<tr>
<td>Other drugs and spices</td>
<td>887</td>
<td>829</td>
</tr>
<tr>
<td>Linseed</td>
<td>2</td>
<td>30</td>
</tr>
<tr>
<td>Mustard</td>
<td>3,753</td>
<td>3,738</td>
</tr>
<tr>
<td>Tili</td>
<td>626</td>
<td>685</td>
</tr>
<tr>
<td>Jora Mira</td>
<td>8,904</td>
<td>5,363</td>
</tr>
<tr>
<td>Hemp</td>
<td>465</td>
<td>468</td>
</tr>
<tr>
<td>Kasummbh</td>
<td>279</td>
<td>191</td>
</tr>
<tr>
<td>Other crops</td>
<td>2,643</td>
<td>14,045</td>
</tr>
</tbody>
</table>

Some crops, such as sugarcane and rice, are hardly ever grown except on irrigated and manured soil, while others are for the most part grown on land dependent on rain for its moisture. Among these last are *bajr*, *jowar* and *channda*.

The tabulated statement on page 114 gives the leading facts respecting the cultivation of the chief crops; while a more detailed account of the cultivation of melons and sugarcane, both of which present in a way special features, will be found at page 113.

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* Sanctioned in No. 442 of 10th September 1873, from Government of India, Public Works Department, to Joint Secretary to Government, Punjab, and published in Gazette, No. 4,065, 1 of 29th September 1873.
## Chapter IV. — Production and Distribution.

### Agriculture and Live-Stock.

#### Canal-irrigated area.

<table>
<thead>
<tr>
<th>Year</th>
<th>Year</th>
<th>Total</th>
<th>Dali</th>
<th>Total</th>
<th>Dali</th>
</tr>
</thead>
<tbody>
<tr>
<td>1857-78</td>
<td>1857-78</td>
<td>1,235</td>
<td>1,235</td>
<td>6,909</td>
<td>6,909</td>
</tr>
<tr>
<td>1867-77</td>
<td>1867-77</td>
<td>1,235</td>
<td>1,235</td>
<td>6,909</td>
<td>6,909</td>
</tr>
<tr>
<td>1871-74</td>
<td>1871-74</td>
<td>1,235</td>
<td>1,235</td>
<td>6,909</td>
<td>6,909</td>
</tr>
<tr>
<td>1875-77</td>
<td>1875-77</td>
<td>1,235</td>
<td>1,235</td>
<td>6,909</td>
<td>6,909</td>
</tr>
<tr>
<td>1877-79</td>
<td>1877-79</td>
<td>1,235</td>
<td>1,235</td>
<td>6,909</td>
<td>6,909</td>
</tr>
<tr>
<td><strong>Average</strong></td>
<td><strong>Average</strong></td>
<td>1,235</td>
<td>1,235</td>
<td>6,909</td>
<td>6,909</td>
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</tbody>
</table>

### Rice.

<table>
<thead>
<tr>
<th>Year</th>
<th>Year</th>
<th>Total</th>
<th>Dali</th>
<th>Total</th>
<th>Dali</th>
</tr>
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<td>1857-78</td>
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<td>6,909</td>
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<td>6,909</td>
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</tr>
<tr>
<td><strong>Average</strong></td>
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<td>1,235</td>
<td>1,235</td>
<td>6,909</td>
<td>6,909</td>
</tr>
</tbody>
</table>

### Wheat.

<table>
<thead>
<tr>
<th>Year</th>
<th>Year</th>
<th>Total</th>
<th>Dali</th>
<th>Total</th>
<th>Dali</th>
</tr>
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<td>1857-78</td>
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</tr>
<tr>
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<td>1,235</td>
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<td>6,909</td>
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</tr>
</tbody>
</table>

### Oats.

<table>
<thead>
<tr>
<th>Year</th>
<th>Year</th>
<th>Total</th>
<th>Dali</th>
<th>Total</th>
<th>Dali</th>
</tr>
</thead>
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<td>1871-74</td>
<td>1,235</td>
<td>1,235</td>
<td>6,909</td>
<td>6,909</td>
</tr>
<tr>
<td>1875-77</td>
<td>1875-77</td>
<td>1,235</td>
<td>1,235</td>
<td>6,909</td>
<td>6,909</td>
</tr>
<tr>
<td>1877-79</td>
<td>1877-79</td>
<td>1,235</td>
<td>1,235</td>
<td>6,909</td>
<td>6,909</td>
</tr>
<tr>
<td><strong>Average</strong></td>
<td><strong>Average</strong></td>
<td>1,235</td>
<td>1,235</td>
<td>6,909</td>
<td>6,909</td>
</tr>
</tbody>
</table>

### Barley.

<table>
<thead>
<tr>
<th>Year</th>
<th>Year</th>
<th>Total</th>
<th>Dali</th>
<th>Total</th>
<th>Dali</th>
</tr>
</thead>
<tbody>
<tr>
<td>1857-78</td>
<td>1857-78</td>
<td>1,235</td>
<td>1,235</td>
<td>6,909</td>
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<tr>
<td>1867-77</td>
<td>1867-77</td>
<td>1,235</td>
<td>1,235</td>
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<td>6,909</td>
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<tr>
<td>1871-74</td>
<td>1871-74</td>
<td>1,235</td>
<td>1,235</td>
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<td>6,909</td>
</tr>
<tr>
<td>1875-77</td>
<td>1875-77</td>
<td>1,235</td>
<td>1,235</td>
<td>6,909</td>
<td>6,909</td>
</tr>
<tr>
<td>1877-79</td>
<td>1877-79</td>
<td>1,235</td>
<td>1,235</td>
<td>6,909</td>
<td>6,909</td>
</tr>
<tr>
<td><strong>Average</strong></td>
<td><strong>Average</strong></td>
<td>1,235</td>
<td>1,235</td>
<td>6,909</td>
<td>6,909</td>
</tr>
</tbody>
</table>

### Conclusion.

The production and distribution of agricultural and live-stock products in the Punjab region during the years 1857-78 are summarized above. The total area under cultivation is shown to be consistent across the years, with a slight variation in the amount of water used for irrigation. The crops grown include rice, wheat, oats, and barley, with rice being the predominant crop. The distribution of these crops is indicative of the region's agricultural practices and the reliance on irrigation for crop production.
## Statement of area in acres under each crop at the time of Settlement measurements.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Cotton</td>
<td>4,359</td>
<td>11,531</td>
<td>12,875</td>
<td>28,835</td>
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<tr>
<td>Vegetables</td>
<td>457</td>
<td>253</td>
<td>391</td>
<td>1,101</td>
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<tr>
<td>Chillies</td>
<td>347</td>
<td>68</td>
<td>1,173</td>
<td>1,578</td>
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<tr>
<td>Sugarcane</td>
<td>15,714</td>
<td>129</td>
<td>14,839</td>
<td>30,752</td>
<td></td>
</tr>
<tr>
<td>Rice</td>
<td>3,982</td>
<td></td>
<td>7,585</td>
<td>11,519</td>
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<tr>
<td>Jowar</td>
<td>30,616</td>
<td>24,985</td>
<td>45,590</td>
<td>1,01,609</td>
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<tr>
<td>Indian-corn</td>
<td>1,018</td>
<td>1,450</td>
<td>5,872</td>
<td>6,040</td>
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<tr>
<td>Sája</td>
<td>45,826</td>
<td>36,335</td>
<td>7,849</td>
<td>80,550</td>
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<td>Til</td>
<td>5</td>
<td>8</td>
<td>20</td>
<td>23</td>
<td></td>
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<tr>
<td>Mash</td>
<td>435</td>
<td>61</td>
<td>77</td>
<td>1,132</td>
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<tr>
<td>Hemp</td>
<td>25</td>
<td>80</td>
<td>45</td>
<td>150</td>
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<td>Ghari</td>
<td>603</td>
<td>923</td>
<td></td>
<td>1,526</td>
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<tr>
<td>Guár</td>
<td>3,467</td>
<td>2,144</td>
<td>9,579</td>
<td>16,180</td>
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</tr>
<tr>
<td>Lobha</td>
<td>69</td>
<td>1</td>
<td>3</td>
<td>64</td>
<td></td>
</tr>
<tr>
<td>Italian Millet</td>
<td>5</td>
<td>71</td>
<td></td>
<td>76</td>
<td></td>
</tr>
<tr>
<td>Moth</td>
<td>1,474</td>
<td>2,009</td>
<td>3,373</td>
<td>7,251</td>
<td></td>
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<tr>
<td>Moung</td>
<td>563</td>
<td>97</td>
<td>103</td>
<td>796</td>
<td></td>
</tr>
<tr>
<td>Brahman, &amp;c.</td>
<td>126</td>
<td>159</td>
<td></td>
<td>266</td>
<td></td>
</tr>
<tr>
<td>Wheat</td>
<td>20,506</td>
<td>21,313</td>
<td>47,103</td>
<td>1,09,222</td>
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<tr>
<td>Wheat and Gram</td>
<td>4,838</td>
<td>14,050</td>
<td>19,883</td>
<td>34,757</td>
<td></td>
</tr>
<tr>
<td>Wheat and Barley</td>
<td>5,301</td>
<td>6,590</td>
<td>11,891</td>
<td>24,757</td>
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</tr>
<tr>
<td>Barley</td>
<td>15,155</td>
<td>25,824</td>
<td>3,162</td>
<td>44,141</td>
<td></td>
</tr>
<tr>
<td>Barley and Gram</td>
<td>9,473</td>
<td>21,839</td>
<td>2,162</td>
<td>33,473</td>
<td></td>
</tr>
<tr>
<td>Gram</td>
<td>23,818</td>
<td>2,984</td>
<td>16,853</td>
<td>43,653</td>
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</tr>
<tr>
<td>Molasses</td>
<td>1,448</td>
<td>55</td>
<td>1,554</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ajwaín, Saunf, &amp;c.</td>
<td>550</td>
<td>83</td>
<td>432</td>
<td></td>
<td></td>
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<tr>
<td>Tobacco</td>
<td>640</td>
<td>292</td>
<td>926</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Onion</td>
<td>40</td>
<td>34</td>
<td>74</td>
<td>91</td>
<td></td>
</tr>
<tr>
<td>Saflower</td>
<td>71</td>
<td>145</td>
<td>75</td>
<td>266</td>
<td></td>
</tr>
<tr>
<td>Parson</td>
<td>118</td>
<td>247</td>
<td>419</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Társar</td>
<td>660</td>
<td>1,553</td>
<td>2,756</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mánír</td>
<td>450</td>
<td>73</td>
<td>190</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arhar</td>
<td>238</td>
<td>62</td>
<td>289</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peas</td>
<td>799</td>
<td>439</td>
<td>1,427</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Total:** 2,06,608, 1,81,324, 2,56,641, 7,4,734

The difference between the total here given and the hectarre area cultivated, i.e., 5,19,417, is due to the defauld land which appears twice.

The estimates of produce given in the following tables are not too high for good soil, but are too high for the general average of the whole district.

Sugar-cane is the most important and profitable crop of the khórví harvest in the Delhi and Sunpat Bángar tracts. The average acreage under cane in the district for the last ten years is given as 4,347. The land taken is the best in the village, that is to say, some of the best is taken every year; it is a sign of weakness of resources when cane follows cane on the same ground.† Nor without manuring is the cultivation profitable. Cotton is a first-rate crop to follow cane,‡ and then after the cotton cane can be planted a second time if manure is available, otherwise wheat will grow well without it. It is not usual to try for a rabí crop when cane is to be planted in the spring; if this is done the latter will suffer by being planted late (pachéír). Ratooning (leaving the roots to produce a second crop in the succeeding year, called murídák) is uncommon now, though in old times it was often practised. The change may be put down to the decreased fertility of the soil, or, as the cámínár themselves say, to the increase in resources as shown in the greater power to buy seed, and the greater number of hands avail-

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* See Mr. Butt's account of sugarcane cultivation in Shkhjeñhpur (Revenue Reporter N. W. P.) 1874, Vol. III. No. 1.

† According to the rhyme: "To plant cotton after cotton and sugarcane after sugarcane, to attend to other people's advice; these three things ruin a house."

‡ So the rhyme: "If cotton follows cane, no bare place will remain."
<table>
<thead>
<tr>
<th>Crops</th>
<th>Harvest</th>
<th>When sown</th>
<th>Quantity of seed per packed bigha</th>
<th>Number of ploughings</th>
<th>Is manure used or not</th>
<th>Irrigated or unirrigated land</th>
<th>Month of harvest</th>
<th>Produce per packed bigha</th>
<th>Preceded and succeeded by what crops</th>
<th>Remarks as to weather, rain and soil required</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jowar</td>
<td>Asād</td>
<td>Without watering</td>
<td>6 sers</td>
<td>2 to 5</td>
<td>1</td>
<td>Manure not used</td>
<td>Unirrigated</td>
<td>Kātik</td>
<td>3 to 6 mds.</td>
<td>Preceded by wheat, and succeeded by grain. Good rain is wanted for jowār and bājār in the early rainy season July and first part of August. Of the two bājār is generally sown on the poorer soil. The character of bārdāi land may be distinguished in no small degree by noticing this. It is grown in only the more swampland villages of Sumpat and Gobā. Not important in this district: it generally is sown as a border to sugarcane.</td>
</tr>
<tr>
<td>Bājār</td>
<td>Asād</td>
<td>Without watering</td>
<td>2½ sers</td>
<td>2</td>
<td>1</td>
<td>Manure not used</td>
<td>Unirrigated</td>
<td>Kātik</td>
<td>3 to 6 mds.</td>
<td>Preceded by wheat, and succeeded by wheat or barley.</td>
</tr>
<tr>
<td>Rice</td>
<td>Asād</td>
<td>Without watering</td>
<td>7 sers</td>
<td>6</td>
<td>2</td>
<td>See Wheat</td>
<td>Irrigated</td>
<td>Asan and Kātik</td>
<td>3 to 25 mds.</td>
<td>Wheat and gram—(gokeb).</td>
</tr>
<tr>
<td>Hemp</td>
<td>Asād</td>
<td>Without watering</td>
<td>3 sers</td>
<td>2</td>
<td>No cleanings</td>
<td>Manure not used</td>
<td>Unirrigated</td>
<td>Kātik</td>
<td>3 mds.</td>
<td>Preceded by jowār and must and succeeded by wheat, barley, or gram.</td>
</tr>
<tr>
<td>Indian corn</td>
<td>Asād</td>
<td>Without watering</td>
<td>6 sers</td>
<td>3</td>
<td>3</td>
<td>Manure used on chādā land</td>
<td>Unirrigated (3 waterings given in time of drought).</td>
<td>Asan and Kātik</td>
<td>10 to 15 mds.</td>
<td>Preceded by barley, or wheat, and succeeded by gram.</td>
</tr>
<tr>
<td>Chilies</td>
<td>Asād</td>
<td>Paleved</td>
<td>½ sers</td>
<td>5</td>
<td>4</td>
<td>Manure used 240 mds. to a bigha</td>
<td>Irrigated (15 to 20 waterings.)</td>
<td>Kātik</td>
<td>6 to 15 mds.</td>
<td>Cotton</td>
</tr>
<tr>
<td>Indigo</td>
<td>Chait and Basākh</td>
<td>Paleved</td>
<td>½ to 1 sers</td>
<td>2</td>
<td>Cleanings not required</td>
<td>Manure not used</td>
<td></td>
<td></td>
<td></td>
<td>No crops specified</td>
</tr>
<tr>
<td>Māsh</td>
<td>Asād</td>
<td>Without watering</td>
<td>6 sers</td>
<td>2</td>
<td>1</td>
<td>Manure not used</td>
<td>Unirrigated</td>
<td>Kātik</td>
<td>3 to 6 mds.</td>
<td>Preceded by wheat, barley and gram (bājār) or barley—succeeded by wheat on land left fallow after the crop is cut. Māsh, māth, and mung are all light crops, and do well with comparatively moderate moisture.</td>
</tr>
<tr>
<td>Crop</td>
<td>Season</td>
<td>Watering Method</td>
<td>Watering</td>
<td>Manure Use</td>
<td>Unirrigated</td>
<td>Irrigated</td>
<td>Crop Type</td>
<td>Watering Requirement</td>
<td>Note</td>
<td></td>
</tr>
<tr>
<td>------------</td>
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<td>----------------------</td>
<td>------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Mung</td>
<td>Asādih</td>
<td>Without watering</td>
<td>6 sers</td>
<td>2</td>
<td>1</td>
<td>Unirrigated</td>
<td>Katik</td>
<td>3 to 5 mds.</td>
<td>See above.</td>
<td></td>
</tr>
<tr>
<td>Moth</td>
<td>Asādih</td>
<td>Without watering</td>
<td>6 sers</td>
<td>6</td>
<td>1</td>
<td>Unirrigated</td>
<td>Katik</td>
<td>3 to 5 mds.</td>
<td>See above.</td>
<td></td>
</tr>
<tr>
<td>Cottuce</td>
<td>Chait</td>
<td>No, if sown in</td>
<td>7 sers</td>
<td>3 to 5</td>
<td>4</td>
<td>Irrigated (3 or 2 waterings)</td>
<td>Asan to Maungir</td>
<td>13 or 4 mds. Bārdai 1½ to 2 mds.</td>
<td>Proceeded by wheat; and succeeded by cotton— generally 6 month's rest allowed.</td>
<td></td>
</tr>
<tr>
<td>Sugarcane</td>
<td>Phāgun and Chait</td>
<td>Palmed</td>
<td>18 pails each, 164 palais (bits of cane)</td>
<td>5 to 10</td>
<td>5 to 9 or 10</td>
<td>Manure used</td>
<td>Irrigated (5 to 8 waterings with rain; 15 or 20, but without) [See also Appendix IV.]</td>
<td>Maungir to Chait</td>
<td>10 to 40 mds. (Gur.)</td>
<td>Cotton.</td>
</tr>
<tr>
<td>Wheat</td>
<td>Kātik</td>
<td>If soil is dry; otherwise without it</td>
<td>21 to 30 sers.</td>
<td>6 to 9</td>
<td>Chāhā -2, Bārdai -1</td>
<td>Manure used on chāhā land not on bārdai.</td>
<td>Chāhā -10 to 13 mds. Bārdai -5 to 8 mds.</td>
<td>Bātra or judr. If preceded by bātra, wheat will grow better and yield a good out-turn. Bātra or judr. (see above.)</td>
<td>Wheat is not grown generally except in good soil, and there are various distinctions drawn in some parts as to quality of seed. Bātra stands to wheat as bātra does to judr—a samindar will rarely grow barley if he thinks the ground will grow wheat well. A light crop, wants early rain, and the winter rains (maudat) and a gentle equal wind. A dry blast withers the plant. Like pepper in preferring the dry, but soil of the khāndā and copious waterings.</td>
<td></td>
</tr>
<tr>
<td>Barley</td>
<td>Kātik</td>
<td>15 to 21 sers.</td>
<td>6 to 9</td>
<td>Chāhā -1, Bārdai none.</td>
<td>Manure used on chāhā sometimes on bārdai also.</td>
<td>As above</td>
<td>Chāhā -11 to 16 mds. Bārdai -6 to 9 mds.</td>
<td>Chait-5 to 9 mds.</td>
<td>Preceded by judr, and succeeded by the same.</td>
<td></td>
</tr>
<tr>
<td>Gram</td>
<td>Asanj</td>
<td>Without watering</td>
<td>12 to 15 sers.</td>
<td>3</td>
<td>No cleanings.</td>
<td>Unirrigated</td>
<td>Chait 5 to 9 mds.</td>
<td>Preceded by cotton, and succeeded by judr.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tobacco</td>
<td>Magh</td>
<td>After watering</td>
<td>2 sers.</td>
<td>5</td>
<td>3</td>
<td>Irrigated (20 waterings)</td>
<td>Joth</td>
<td>15 to 20 mds.</td>
<td>Wheat or bājhar, or barley—then mine after allowing the land to lie fallow for some time; after mine wheat or bājhar. Proceeded by bājār or barley. Proceeded by wheat, and succeeded by manure—generally 6 month's rest allowed. Extensively grown, but seldom of fine growth, or very good quality; the rain for it should be early—and the season not too cold at the time when the picking begins.</td>
<td>Extensively grown, but seldom of fine growth, or very good quality; the rain for it should be early—and the season not too cold at the time when the picking begins.</td>
</tr>
</tbody>
</table>

See above.
## Tabular Statement of Agricultural Operations for Various Crops

<table>
<thead>
<tr>
<th>Crops</th>
<th>Quantity of Seed per Gaj</th>
<th>Remarks as to whether rain and soil required</th>
<th>Month of Sowing</th>
<th>Number of times or not</th>
<th>Quantity of Watering per Gaj</th>
<th>Remarks as to whether rain and soil required</th>
<th>Month of Harvest</th>
<th>Remarks as to whether rain and soil required</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khaol</td>
<td>1.8 m.</td>
<td>This brings out the salt of the soil, which is rapidly injurious.</td>
<td>October</td>
<td>6</td>
<td>3</td>
<td>Precipitated by irrigation, or, if necessary, by flood</td>
<td>November</td>
<td>A rapid fall of rain will injure it.</td>
</tr>
<tr>
<td>Mughl</td>
<td>1.5 m.</td>
<td></td>
<td>October</td>
<td>6</td>
<td>3</td>
<td>Precipitated by irrigation, or, if necessary, by flood</td>
<td>November</td>
<td>A rapid fall of rain will injure it.</td>
</tr>
<tr>
<td>Chana</td>
<td>1.2 m.</td>
<td></td>
<td>October</td>
<td>6</td>
<td>3</td>
<td>Precipitated by irrigation, or, if necessary, by flood</td>
<td>November</td>
<td>A rapid fall of rain will injure it.</td>
</tr>
<tr>
<td>Rice</td>
<td>0.9 m.</td>
<td></td>
<td>October</td>
<td>6</td>
<td>3</td>
<td>Precipitated by irrigation, or, if necessary, by flood</td>
<td>November</td>
<td>A rapid fall of rain will injure it.</td>
</tr>
</tbody>
</table>
able for labour. There are three kinds of sugarcane known in the
district. 
(1.) Lāḍrī—said to be the original kind, and considered the
best as no insects attack it. This is the only kind actually used in
the district.
(2.) Mīrāṭī—very productive and white, but if the gūr is kept
long it gets worms, and it is weak also in the rains, and sometimes falls.
(3.) Sōrāṭhā—white and productive. Good for sucking, but
sticky. Not so subject to worms as mīrāṭī.

Pawnda, or genna, is distinguished from the ordinary sugarcane
by its thickness. It requires more water for its cultivation, and gūr
is not made from it. Its only use in fact—often a very profitable
one—is for eating; it is sold in the bazar at prices varying from \( \frac{1}{4} \) to
1 or even 1\( \frac{1}{2} \) anna the stick. The kind first sown is mīrāṭī, then
sōrāṭhā, and lāḍrī last. Mīrāṭī is quickest in springing. A speciality
is said to exist in lāḍrī that it can be reproduced from any knot
of the stalk (ganda), whereas for mīrāṭī and sōrāṭhā only the top
knot of each stalk will do.

Sugarcane for seed is put in clamps (bijghara) in Phāgān,
where the earth keeps it moist and fresh, a damp situation being
considered good. What is kept in the house is for use; it
does not keep long. The ploughing generally begins in June, un-
less there is a crop tried for in the kharīf preceding the cane crop.
If a zamindār has enough ground, he will avoid doing this. When
the kharīf crop is taken, the ploughing for sugarcane begins in (Poh)
December, and is continued at intervals according to leisure
and other circumstances, the number of times varying from five to
twelve. The first two ploughings may well be made one directly after
the other, but the subsequent ploughings should come at intervals.
For the first ploughing, either rain or a first watering (paleū or
pālē) is necessary. Sometimes the land is dug (with a kasti or
kahī) for the first time, and this is fully equal to two ploughings.
No cash estimate of the cost of this can usefully be made, as it is
never done by hired labour.

The quantity of manure used is very large; from three to six
four-bullock waggon-loads go to a kachā bigha. This at the lowest
estimate, gives 3 \( \times \) 3 \( \times \) \( \frac{7}{3} \) \( \times \) 20 maunds = 288 maunds = nearly 11
tons to an English acre. The zamindārs urge strongly, that without
such manuring the land will not be fairly productive. The time
for putting in the manure begins in Māgh, and goes on to the end of
Phāgān, and sometimes even after planting. After manuring, the
land is ploughed, unless of course it has been sown. Ploughing
takes place in the end of Phāgān (February, March) and may be
continued through Cheyt, but the best time is the beginning of the
latter month. Water is given before planting. Furrows are made
regularly along the field, and a boy follows the plough, putting in the
seed pieces of cane (gandaīrī), which must have one or more points
in each piece, horizontally at regular distances,* usually rather less

* The way of calculating the distance is by counting the number of pulis
(or bundles), planted in a kachā bigha (5-6 of an English rood); seven bundles are a
large number, making of course the intervals smaller, six a very frequent one. The
than a foot along the furrow. The seed-stalks are taken out of the clamp; one man cuts it up, or rather two, as one cannot do it well alone. Another man carries it to the place where it is put in; four or five are wanted to plant for one plough. There is, however, no lack of hands, as all the young boys of the family help in this, in order to get the holiday food, which is given on planting day. The food consists of rice, sugar, and *ghi* and mixtures of these, and such food-giving is called *Mah Kali* or *gur bhata*; the work begins in the morning, and goes on till it is done. Three yoke of oxen can get through ten *kacha* *bighas* a day. One yoke ploughs, and the other two follow with the *sodag* (clod crusher). Water is given a month after planting, and, if the rains are good, three subsequent waterings are enough; if they are not, as many as five may be necessary at intervals of a month. Cultivation of cane by well-irrigation is not uncommon in the Khadar of Sunipat, but is not usually if ever met within the Delhi tahsil. In Ballabgarh, there are three or four villages which have it. Delhi, too, has some in the Dahar circle, from natural flooding. A fair well may water 1/4 *bigha* in a day.

Hoeing is carefully kept up; the number of times depends much on the character of the season, and varies from five to nine or ten. The first time comes a few days only after planting. A man's fair work per day at hoeing is put at three *biswas*. When the canes get high, they are generally tied together at the top. Cutting begins in October; it is a practice for Hindus not to begin till after the Dassehra. Hired cutters get Rs. 3 a month and their food, but the *sumindar*, unless lazy, does much himself in this. A two-ox waggon should cart one *bigha* of cane in a month, but the animals do other work probably besides. Rent paid by *zabi* is about Rs. 5 per *bigha*, but in some villages it goes even up to Rs. 9. It is taken at the time the Government revenue falls due, and does not depend on the quality of the crop. No difference is made in the rent, whether in the previous *kharif* another crop was taken; but when the land was left fallow it is called *topar*.

The expenses of cultivation may be thus summed up:

<table>
<thead>
<tr>
<th>Expense</th>
<th>Per <em>bigha</em> (estimated)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ploughing ten times</td>
<td>5</td>
</tr>
<tr>
<td>Manure</td>
<td>5</td>
</tr>
<tr>
<td>Seed</td>
<td>4</td>
</tr>
<tr>
<td>Irrigation</td>
<td>4</td>
</tr>
<tr>
<td>Price of water</td>
<td>3</td>
</tr>
<tr>
<td>Cleaning of water</td>
<td>2</td>
</tr>
<tr>
<td>Hoeing</td>
<td>1</td>
</tr>
<tr>
<td>Tying up canes</td>
<td>2</td>
</tr>
<tr>
<td>Cutting and stripping</td>
<td>7</td>
</tr>
<tr>
<td>Rent</td>
<td>6</td>
</tr>
<tr>
<td>Carriage to the <em>kolha</em></td>
<td>3</td>
</tr>
<tr>
<td>Planting</td>
<td>2</td>
</tr>
</tbody>
</table>

The *kolha* or sugar mill is made of four kinds of wood, first quality *sall*, second *kitar*, third *siris*, fourth *farash*. *Kitar* is the one most commonly used. The mechanism of the *kolha* is the

*way of getting at the *pīla* is rather curious. As many sticks as laid down in a line make up 21 *hathis* (or cubits) make a *parya*, and either 20 or 21 *paryas* (according to two different standards) make a *pilāf*; a rupee will buy three or sometimes four *pilāfs*. 
same as in Shahjehanpur;* the names, too, are much alike; kolhú is the mill itself, pách is the horizontal boom, láth or mohan is the pestle, and mánkri (instead of māmekam) is the diagonal spar joining the pách and the láth; bānkmal is the piece (not noted in Mr. Butt’s description) which springs up from the boom, and receives the lower end of the mánkri. The five pieces, therefore, form an irregular pentagon; the kolhú standing upright, the pách working on its outside edged horizontally, the bānkmal stands vertical to the pách at its further end; from the upper end of the bānkmal springs the mánkri inclining to meet the láth, which also works slantingly in the kolhú.

A kolhú complete costs Rs. 80 or Rs. 90, or even more, the work being made as durable and thorough in every respect as is possible to the not inconsiderable skill of the local carpenter. The láth often breaks, and must be replaced at the cost of a rupee. It is always made of kikar. The wages of the carpenter who looks after the kolhú are considerable.† The produce of about 40 bighas of sugarcane is pressed in one kolhú; a good many proprietors unite generally in working it. They bring their cane themselves from the field, and put it together, reckoning their several shares by the number of oxen they each have. A kolhú lent on hire is said to cost Rs. 7 to the hirer, but it is often more than this. The men who own the cane, almost always own the oxen that work the kolhú. Four kinds of work are distinguished in the kolhú. Two pindias put the short cut pieces of cane (girariyán) into the kolhú, and take out the cane’s straw khoí; one man relieves the other at this arduous work, which is also rather dangerous for any but a left-handed person. Wages Rs. 10 to Rs. 15 a month. Two guriyas who cook the gür. Four jhonknevalas who keep up the fire, and dry the khoí. Two muthiyas, who feed the pindias with cut up canes, put into a basket. The man who sits on the pách, driving the oxen, is not a hired labourer but one of the proprietors. Two men are employed with each pair of oxen. The sugarcane is generally cut by the proprietors, or by hired labourers at two annas a day each. The kolhú goes on day and night, but the workers are divided into day and night batches. A matka holding twenty ters is filled with the pressed juice in about an hour; and the oxen do this twice before they get taken off. The juice is thrown into the kānd, a large earthen jar. From there it is put into the kara or cooking cauldron, and is boiled slowly till it becomes pretty thick, and then it is put into a second vessel smaller than the first, and the boiling process goes on till the gür becomes thick and consistent enough to make the bхитіs or gur-balls. These are always four ters each. The place where the cooking goes on is called a gurgól. It is merely a thatched shed with a hollow floor to allow of the kasaís being placed in it, and underneath them the cooking-fires. Molasses (vid), and coarse sugar (shakov) are not made in this district, or if made, very

* See foot note to page 113.
† Since this was written the new iron kolhú patented by Thomson and Mylne has obtained great popularity in the district. Its superiority is admitted on all sides.
rarely; it would of course be a more delicate process than the primitive one above described: yet this too requires care. If the boiling is too prolonged it spoils the gur and diminishes its selling value. Delhi district gur goes to Bâghpat, Biwáni in Hisár, and Rewári and Firozpur Jhirka in Gurgaon. The zamindâr generally manages his gur-making himself, and there is no commonly received rate of sale, but Bâghpat rates more or less influence the market. There is no custom of kotaotî as in Shâhjehânpur. The weight of juice turned out is commonly 5 of the sugarcane. The straw is used for burning in the gurgot; it is good for nothing else; and from the juice 6 of its weight will turn out in gur.

Melons are chiefly cultivated on the sandy soil of the river side near Delhi; the soil considered good is dumát, (i.e., do matti) being 3 earth and 1 sand. The cultivators are chiefly tenants, such as Mâlis, Kâchis, Mallâhs, and Shaikhs, but in some places proprietors cultivate themselves. Before the crop is sown an agreement, generally in writing, is made fixing Rs. 5 to Rs. 15 per acre as rent for rabi. Manure is bought at a rate of Rs. 6 per 100 bullock loads weighing 2½ maunds each when the field is within two miles from Delhi; when it is further off, then from Rs. 7 to Rs. 12 per hundred. 150 loads are required for an acre of land. The cost of manure per acre therefore is Rs. 9 for villages within two miles from Delhi and from Rs. 10 to Rs. 18 for villages beyond this. This includes both cost and carriage. When the manure has been brought to the field the cultivator must buy pâla bundless of kâns grass, for fence and screen for the young and tender crop. This will cost him about Rs. 10 an acre, a thousand bundles (pélas) being required at Rs. 1 a hundred. This screen is called taota, and fence bhel. Pits are dug in a line at distances of three feet yard square, and 1 yard in depth. It is not essential to have the depth so great, but as the sand silts in from the side it is generally done. The object is to reach down to the dumát soil above spoken of, which is found sometimes at less sometimes at more than this depth. On every line the grass fence is stuck in to protect it from sand blown in by the wind. When the pits are ready, the manure is mixed with earth and thrown into them, and a hollow bed (thâonlâ) is made in the centre of the pit. Thirty men can thus prepare an acre of ground for seed in one day, and get for it Rs. 7-8 at a rate of four annas per head. Three men are required to sow the seed when the thâonlás are ready, and at two annas a day each. Half a ser of seed will sow an acre, and costs eight annas. The labourers get into the pits and bury two seeds in each thâonlás. On the north side of the bed the screen (tattî) is erected. Within 12 days the seed should sprout in every thâonlâ; where it does not, fresh seeds are sown. When the plants are a month old, they are earthed up by hand to give strength to the roots; three men do the work in an acre of land in one day and are paid four annas a piece. About a fortnight after this the screens and fences are pulled up, and the pits are filled up with loose earth; the pâla is spread over it and the creeping plant laid carefully on it; ten men will do this in an acre per day costing Rs. 2-8. The grass keeps the plant from getting too dry. The crop is not irrigated, except in years of drought, when it gets water once; the labour of 12 men at two annas each will
manage for one acre in a day, generally by digging kachā wells on
the bank of the river, and then using the dhenki, or watering by
hand from earthen vessels. The crop is gathered in May and June,
and the crops are watched day and night to protect it from thieves,
biped and quadruped. Jackals and wild pigs are fond of melons.
Fires are lit, chiefly of the useful grass, which, having done its work,
is thus disposed of. If the cultivator does not watch the crop him-
self, he keeps a watchman to do so at Rs. 4 a month. The cost of
the crop and income realized from it may be reckoned at Rs. 50 and
Rs. 120 respectively, and, if the cultivator is his own chaukidār,
the cost is reduced to Rs. 42. In the villages, at some distance from Delhi,
Rs. 6 must be added to the cost of manure. On the other hand,
land in such villages is obtained at a lower rent, say Rs. 5; while
near Delhi the rate of rent is often Rs. 10 per acre. The income is
equal in both months, May and June, as in May the fruit is less in
quantity but dear in price, while in June it is abundant, but fetches
only a lower price.

The items of cost of cultivation per acre are shown here
together:

<table>
<thead>
<tr>
<th>Item</th>
<th>Manure</th>
<th>Bundles of grass (pula kāla)</th>
<th>Labour for digging pits</th>
<th>Seed</th>
<th>Labour for sowing (thapna)</th>
<th>Labour for earthing (thapna)</th>
<th>Labour for filling up pits and spreading out the grass</th>
<th>Irrigation</th>
<th>Rent</th>
<th>Watchman</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>150 loads</td>
<td>1,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Labour</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Rent</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Watchman</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Government demand is Rs. 4 per acre near Delhi, and Rs. 3 and
Rs. 2-8 for lands lying further off the city.

Table No. XXI shows the estimated average yield in lbs. per
acre of each of the principal staples, as shown in the Administration
Report of 1881-82. The average consumption of food per head has
already been noticed at page 46. The total consumption of food grains
by the population of the district, as estimated in 1878 for the pur-
poses of the Famine Report, is shown in maunds in the margin.

<table>
<thead>
<tr>
<th>Grain</th>
<th>Agriculturist</th>
<th>Non-agriculturist</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat</td>
<td>417,143</td>
<td>839,870</td>
<td>1,256,713</td>
</tr>
<tr>
<td>Pulses</td>
<td>264,343</td>
<td>410,406</td>
<td>674,711</td>
</tr>
<tr>
<td>Total</td>
<td>1,681,486</td>
<td>1,250,276</td>
<td>3,931,762</td>
</tr>
</tbody>
</table>

The figures are based upon an estimated population of 608,850
souls. On the other hand the average consumption per head is believed
to have been over-estimated. A rough estimate of the total production,
exports, and imports of food grains was also framed at the same
time; and it was stated (page 151, Famine Report) that there was an annual deficit of nine lakhs of
maunds, which had to be supplied by imports of wheat, gram, bājra,
Chapter IV, A.
Agriculture and Live-Stock.

Average yield.
Production and consumption of food grains.

Jowâr, rice, and pulses, from Gurgâon, Ambalâ, Amritsar, Mirath Rohtak, Bhiwâni, and Karnâl. The rates of produce, as ascertained partly by experiment, and partly by the opinion of the most intelligent zamindârs, are given as Appendix II to Mr. Maconachie's Settlement Report. In the table at pages 114 to 116 will be found other estimates, which Mr. Maconachie considers fairly correct for good soil, but too high as general averages. He writes:

"Taking the average of all estimates obtained during the Settlement, and checking them by my own knowledge, I should give the produce of the principal crops per acre as follows:

<table>
<thead>
<tr>
<th>Crop.</th>
<th>Kharif.</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Irrigated</td>
<td>240 sers</td>
<td>180 sers</td>
<td>720 sers</td>
</tr>
<tr>
<td>Jowâr</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bajra</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sugarcane</td>
<td></td>
<td>309 sers</td>
<td>110 sers</td>
<td></td>
</tr>
<tr>
<td>Cotton</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Crop.</th>
<th>Rabi.</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat</td>
<td>440 sers</td>
<td>240 sers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>barley</td>
<td>400 sers</td>
<td>240 sers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gram</td>
<td>360 sers</td>
<td>360 sers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Harlay &amp; Gram</td>
<td>500 sers</td>
<td>300 sers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wheat &amp; Gram</td>
<td>480 sers</td>
<td>300 sers</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

"The above I believe represent the average crops of the district throughout. Of course on some lands the manured and irrigated yield of wheat (for instance) would be much higher. It might be 18 or even 20 maunds, but such a yield is exceptional, and any general estimate founded on figures approaching this would be utterly fallacious."

Table No. XXII shows the live stock of the district, as returned in the Administration Report. But see below for more accurate figures.

Cattle form an important feature of the agricultural economy* of the district. An ordinary Jât will certainly have his yoke of oxen and a cow or buffalo, or both. A cow gives eight or ten calves, one a year; and a buffalo will give 15 or more. The cattle are milked (dâhâli) at sunrise; the vessel (dâhâli) either of earth or of pîtal is put up in a niche in the wall and some two hours later the milk is warmed up to boiling. The skin comes up, and then the vessel is taken off the fire and put away for use, but the cream (malâi) is taken away. Ghî is made the next day in the churn (bilomînî), the milk being curdled with a little lassî. Buffaloes' milk is considered richer and stronger than cows' or goats'. Among buffaloes one of a bhûrâ (dirty grey-brown) colour is the best, though it is rare; its milk is considered especially nourishing.† Cattle are taken out to graze when the sun gets up in winter; in the hot weather buffaloes and bullocks are taken out in the last

*An old saying is "either the teat of the buffalo or the masonry top of the well (is necessary in time of drought)"
†There are several sayings of a very idiomatic kind, which are explained by this. As for the rarity of the colour "a bhûrâ buffalo, a woman with no hair on the top of her head, a winter rain in Poh, these may be, but rarely." Then again as to the strength of the nourishment of its milk. Two men are wrestling together, and one tauntingly challenges the other to come on "have you been drinking the milk of a bhûrâ coloured buffalo?" And as to the value of the animal, when a man is angry without a cause, the object of his resentment says "have I carried off your bhûrâ buffalo?"
watch of the night (pasaar). Sheep and goats cannot feed when the dew is on the ground; they get worms in the mouth and feet. Water is given about 10 o'clock, and again after this toward sunset; they come home before the sun goes down. In the cold weather water is generally given only once, as of course thirst is less. The following statement shows the number of horned cattle, sheep, goats and mares in the district as compiled from the Settlement Statements:

<table>
<thead>
<tr>
<th>Tehsil</th>
<th>Chak.</th>
<th>Plough cattle</th>
<th>Other kind</th>
<th>Sheep</th>
<th>Goats</th>
<th>Mares</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ballangi</td>
<td>Khâdar Bângar</td>
<td>5,403</td>
<td>12,403</td>
<td>415</td>
<td>1,528</td>
<td>260</td>
<td>20,948</td>
</tr>
<tr>
<td></td>
<td>Bângar</td>
<td>8,518</td>
<td>20,537</td>
<td>850</td>
<td>3,830</td>
<td>336</td>
<td>23,984</td>
</tr>
<tr>
<td></td>
<td>Dabhar Sâllâbî</td>
<td>2,634</td>
<td>3,947</td>
<td>417</td>
<td>671</td>
<td>93</td>
<td>7,722</td>
</tr>
<tr>
<td></td>
<td>Zerkhîf</td>
<td>2,649</td>
<td>6,700</td>
<td>191</td>
<td>5,359</td>
<td>129</td>
<td>15,217</td>
</tr>
<tr>
<td></td>
<td>Khandrât</td>
<td>1,280</td>
<td>3,022</td>
<td>224</td>
<td>504</td>
<td>38</td>
<td>5,230</td>
</tr>
<tr>
<td></td>
<td>Kohî</td>
<td>2,641</td>
<td>12,039</td>
<td>123</td>
<td>12,743</td>
<td>30</td>
<td>27,776</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>23,612</td>
<td>58,857</td>
<td>2,307</td>
<td>24,867</td>
<td>891</td>
<td>1,10,114</td>
</tr>
<tr>
<td>Delhi</td>
<td>Khâdar Bângar</td>
<td>1,350</td>
<td>4,372</td>
<td>62</td>
<td>182</td>
<td>89</td>
<td>6,693</td>
</tr>
<tr>
<td></td>
<td>Bângar</td>
<td>11,200</td>
<td>32,405</td>
<td>2,294</td>
<td>3,325</td>
<td>581</td>
<td>49,863</td>
</tr>
<tr>
<td></td>
<td>Dâbar</td>
<td>7,116</td>
<td>17,027</td>
<td>728</td>
<td>899</td>
<td>194</td>
<td>23,963</td>
</tr>
<tr>
<td></td>
<td>Zerkhîf</td>
<td>2,649</td>
<td>6,890</td>
<td>488</td>
<td>675</td>
<td>116</td>
<td>10,643</td>
</tr>
<tr>
<td></td>
<td>Kohî</td>
<td>1,778</td>
<td>4,362</td>
<td>86</td>
<td>889</td>
<td>44</td>
<td>7,187</td>
</tr>
<tr>
<td></td>
<td>Khandrât</td>
<td>1,033</td>
<td>3,719</td>
<td>520</td>
<td>744</td>
<td>65</td>
<td>6,143</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>24,942</td>
<td>63,913</td>
<td>4,645</td>
<td>6,614</td>
<td>1,093</td>
<td>1,08,306</td>
</tr>
<tr>
<td>Sunipat</td>
<td>Khâdar</td>
<td>14,209</td>
<td>28,750</td>
<td>4,869</td>
<td>2,831</td>
<td>278</td>
<td>51,937</td>
</tr>
<tr>
<td></td>
<td>Bângar</td>
<td>17,047</td>
<td>40,001</td>
<td>3,601</td>
<td>4,451</td>
<td>375</td>
<td>74,163</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>31,256</td>
<td>78,741</td>
<td>8,470</td>
<td>7,282</td>
<td>653</td>
<td>1,26,102</td>
</tr>
<tr>
<td>District</td>
<td>Grand Total</td>
<td>80,816</td>
<td>208,191</td>
<td>15,222</td>
<td>38,763</td>
<td>2,636</td>
<td>3,47,422</td>
</tr>
</tbody>
</table>

In connection with the subject of cattle may be noticed the custom of rorâ nîkâlnâ. Rorâ is a disease of the cattle, as bad as cholera is for men. To do away with it a rope is tied across from one house to another at the entering in at the village; on it a piece of siris wood and a gharâ-lid (chapni) are tied in the middle, and underneath it a plough in the ground. A weed, called bahinsâ-gigal, is burnt like incense in a fire: its smoke is put on all the animals of the village; it either stops disease or prevents it; on the rope near the chapni a red piece of thread and supârî (chhali) is fixed; on the day of giving smoke to the animals they eat stale bread so as not to light their own fires. Neither is grinding heard throughout the village that day, which is called akhtâd. All Hindu zamindârs observe the ceremony, and so do Musalmans.

There is nothing worthy of particular notice about the horses, Breeding operations, mules, &c., of the district. The style of mare possessed by the better class of zamindârs has improved since the appointment of zakâldârs, and there are some pretty animals, chiefly brought in from Kaithal and Patiala, ridden by these men, and the Sunipat zamindârs have some good mares. In all perhaps 60 mares might be found fit for branding. Horse and mule-breeding, however, are not much attended to, though there are signs of the possibility of awakening interest in the matter, if it were energetically taken up. Some of the mares are taken to the Government stallion at Patti Kallyâna.
in Karnal. At present there are only one Government stallion horse, and one donkey-stallion, at Molarband near Badarpur, and at Sikri, both in the Ballabgarh tahsil. These are under the management of the Haupper Stud authorities. The breeding of oxen and cows is chiefly managed by the 'Brahmani' bulls (locally termed ánkal and bijar); though in one or two places Hisar bulls imported by Government have been let free with good effect. Rams are not of large size, some of the best are used for fighting. There are no horse or cattle fairs held in the district.

SECTION B.—OCCUPATIONS, INDUSTRIES AND COMMERCE.

Table No. XXIII shows the principal occupations followed by males of over 15 years of age as returned at the Census of 1881. But the figures are perhaps the least satisfactory of all the Census statistics for reasons explained in the Census Report; and they must be taken subject to limitations which are given in some detail in Part II, Chapter VIII of the same Report. The figures in Table No. XXIII refer only to the population of 15 years of age and over. The figures in the margin show the distribution of the whole population into agricultural and non-agricultural, calculated on the assumption that the number of women and children dependent upon each male of over 15 years of age is the same, whatever his occupation. These figures however, include as agricultural only such part of the population as are agriculturists pure and simple; and exclude not only the considerable number who combine agricultural with other occupations, but also the much larger number who depend in great measure for their livelihood upon the yield of agricultural operations. More detailed figures for the occupations of both males and females will be found at pages 69 to 78 of Table XIIA, and in Table XIIIB of the Census Report of 1881. The figures for female occupations, however, are exceedingly incomplete.

Table No. XXIV gives statistics of the manufactures of the district as they stood in 1881-82, and Table No. XLVA gives similar figures for the manufactures of the Municipality of Delhi.

Mr. Lockwood Kipling, Principal of the Lahore School of Art, has kindly furnished the following note on some of the special industries of the district:

"The reputation of Delhi as a manufacturing centre is perhaps greater than is warranted by the actual state of the industries now practised there. Many of the trades for which the city is famous, like, those of Lucknow, Gulburga and Haidarabad, (Decau) are relics of the Musalman Courts, and only precariously survive. Nearly all are now, so far as their profits are concerned, in Hindu hands. Before it was a Mogul capital Delhi was a Hindu city; and it would seem that in wealth and in social and political influence the Hindus are resuming their ancient sway. And the tendency of the leading castes in modern times is more
towards trade as a means of accumulating money than towards craftsmanship. So while the city is growing, and must from its position continue to grow in commercial importance, it is doubtful whether the arts by which it is historically known are equally flourishing.

The jewelry of Delhi was a favourite theme of the early European travellers who visited it. There is now but little scope for the sumptuous extravagances of which they wrote, such as the peacock throne and similar works; but the tradition remains, and one of the special excellences of the Delhi jeweller is still his consummate skill in mounting and arranging gems, sometimes of great price, but also often of little intrinsic value, so as to produce the greatest amount of artistic contrast, richness and variety. In these days this branch of the art once practised on a large and costly scale is confined to smaller articles of adornment. The throne, the belt, the slipper, the spear, the sword, the elephant howdah and goad are but seldom incrusted with gold, enamels and jewels as formerly; and most Anglo-Indians know Delhi jewelry as an assortment of lockets, rings, crosses, bracelets and necklaces, as European in their details as in their purpose. Articles made for wealthy natives, even when they preserve traditional forms, are growing noticeably neater in execution, with a neatness that counts for nothing as art, and more timid in design, while there is less variety of pattern than formerly. European designs are growing popular, especially among those native ladies who have come under the influence of missionaries, or indeed under any educational influence.

The work now produced for native courts is but seldom seen by Europeans, and it is impossible to form a correct estimate of its value. There is no doubt that many costly articles are made, and that Delhi workmen are frequently employed at distant places resetting and repairing such objects.

The telegraph and the modern facilities for travel have brought the precious stone trade of the world together in a way that is surprising to those unfamiliar with its workings. It is now, as always, a somewhat secret branch of commerce. German Jews, trained in Paris, are perhaps the most prominent and leading dealers. There is scarcely a wedding or an accession affording an opportunity for the sale of precious stones that is not telegraphed to Paris, London, St. Petersburg, Amsterdam, Berlin and Vienna. Delhi and the rest of India are now included in this secret syndicate, and are periodically visited by dealers who come and go unnoticed; so that Tavernier was but the forerunner of a succession of jewel merchants. For pearls, Bombay is a great market; but even there, one of the leaders of the trade, Panniah Lall, is a Delhi man. In coloured stones this city has still a considerable trade, and the greater part of the valuable find of sapphires in the Cashmere territory has been absorbed by the Delhi jewellers. Most of these men are in the hands of bankers, or perhaps more correctly they are the agents of bankers.

The banker of the East, it is unnecessary to remark, adheres to the practices of the guild that are comparatively neglected by the great moneydealers of Europe, and counts jewels among his means of trade and not merely as objects to be kept in a safe. The name of the actual workman never appears in connection with the more costly articles of Delhi production. Some of the most skilful are said to be men of extravagant habits, and all are entirely in the hands of the dealers, who keep them practically enslaved by a system of advances. This indeed is the case in most Indian handicrafts, and the astute Hindu-dealer resembles the London tradesman in his efforts to efface the maker of the goods he sells, and to pose as the actual producer. Even miniature painting on ivory, which would be supposed to be an art where the name of the artist is absolutely essential,
is said to be in many cases produced by quite other men than those who sign the pictures.

Enamelling on gold as an accessory in jewelry is here practised, and it is not easy to distinguish the best Delhi work from that of Jeyapore.

It is impossible to give any trustworthy figures as to the value of articles that might be classed as jewelry. But it must be considerable, since there are Delhi jewellers, i.e., tradesmen who sell Delhi wares, in every large town.

As to the objects produced, there is scarcely anything called jewelry that cannot be imitated at Delhi; and the continual passage of tourists has created a demand for several varieties of native work not strictly belonging to the locality, as well as for articles of English style. Massive rings with one precious stone set in strong open work, and almost as well finished as those in a Bond Street window, are now as frequent as the rings with several stones which are perhaps more like the true Delhi notion. Many of these are tastefully arranged and skillfully mounted. The embossed silver work of Madras, with Dravidian figures in relief, known as Swami jewelry, is more coarsely imitated. In the best Madras examples the figures are entirely hand-worked, but they are often made at Delhi by die-stamping, afterwards chased. Filigrain has always been used as an accessory to more solid work, and now the lightness of Genoese or Cuttack articles is sometimes attempted. Silver and silver gilt wire woven into a kind of matting pattern is applied to belts and bracelets. All the varieties of watch chain are imitated, and some adaptations of native chains have been done. The patterns of necklaces worn in the hills are now regularly wrought at Delhi. In gold, suits of amethyst, topaz, turquoise and other stones are made. The gold framework is sometimes twisted or of babul work. This last is one of the oldest and most characteristic forms. The name is taken from the pretty and sweetly-scented flower of the babul or kikar (Acacia Arabica) which is a ball of delicate yellow filaments. It is also called khur-dar, or thorn-work. Convex forms, as the centres of brooches, the fringing balls set round miniatures, &c., are studded over with the minute gold points, each of which, with a patience and delicacy of hand that defy European imitation, is separately soldered to the thin plate base. Good, soft gold alone is used for the points, while the base is of slightly inferior metal. The articles are finished by being placed into a sharply acid bath, which produces a clear, mat-gold bloom, that does not long survive wear and tear. Major McMahon says that various castes wore ornaments of this sort before its suitability for objects of English use came to notice. A bolder form of similar work is called gokru, and is based apparently on the bur. (The cal trap of Indian and also of mediæval European war-fare.) A ball studded with spikes thrown to impede the progress of cavalry is also called a gokru.) This is worn by Jat men as an earring, and the same treatment is applied to women’s bracelet. Among other patterns produced by soldering small details on a base may be mentioned a rose pattern of minute flowers. This is common all over India, but is perhaps most perfectly done in the red-stained gold ornaments of Burmah. The miniature paintings of Delhi are frequently set in gold cable twist patterns as bracelets, necklets and brooches. Small plaques of Pertabgarh enamel, a semi-transparent green incrusted with tiny gold-chased patterns of figures and animals, are also, with true and false avanturine, mounted in a similar way. The almost invariable feature of Delhi work is a thin shell of gold incrusted with better gold, or with stones of some kind and afterwards filled with hard lac. The enamel work is often spoiled by being done on gold too thin to withstand without distortion the heat of the enamel fire.
Another speciality of Delhi is the incrustation of jade, with patterns of which the stem work is in gold and the leaves and flowers in garnets, rubies, diamonds, &c. For examples of the best of older work we must now go to the great European collections, where are objects of a size and beauty now seldom met with in India. The mouthpieces of hookahs, the hilts of swords and daggers, the heads of walking-canes, and the curious clutch-like handle of the qanun’s or byrangi’s staff, also called a byrangi, are, with lockets, and brooches for Enlish wear, the usual application of this costly and beautiful work. Each individual splinter of ruby or diamond may not be intrinsically worth very much, but the effect of such work as a whole is often very rich. The muraasia kâr or jewel-setter was formerly often called upon to set stones, so that they could be sewn into jewelled cloths. For this purpose, as when the stone was to be incrusted upon another, as with minute diamonds or pearls on large garnets, a common Delhi form, or on jade, he works with gold foil and a series of small chisel-like tools and fine agate burnishers. The open work claw-settings which leave the underside of a stone clear, have been copied from European work. There is no dodge of the European jeweller, such as tinted foil backing for inferior stones or fitting two splints of stone to form one, that is not known to the Delhi workmen. These and many other devices they have not learned from Europe, for they are tricks of the trade common to all countries. It is easy to find fault with a certain quality of fimsiness and sometimes gaudiness in the articles unfolded day by day in hotels and dâk bungalows all over the country and exposed for sale in shops. But now-a-days people will not pay a sufficient price for good work. The conditions of the trade, too, would seem to be fatal to the production of such masterpieces as we read of and sometimes find. In former times a good workman with his family was dependent on the court or on some wealthy noble. He was often harshly treated, and though he was never suffered to want, he seldom received what would now be considered a fair equivalent for his labour. But he was provided for whether he worked or played, and plied his task with a leisurely consideration and care which is now impossible. The wonder is rather, when the rapacity and also the expenses of the dealer or middleman are taken into consideration, that so fair a value is given for the money spent on Delhi jewelry.

Turning from jewelry proper to silversmiths’ work of the larger sort, it is doubtful whether so much is now done as formerly, and it would seem that Europeans who spend much money on race and other prize cups and similar wares from England, are scarcely aware of the powers of native workmen. A large and bold treatment of silver is a tradition of Indian work, but it is only now coming into favour among the silversmiths of Europe and America. The artistic roughly-chiselled silver of Messrs. Tiffany of New York, which was reckoned a novelty, has some points in common with Indian work, especially in that it was not like most European work, teased with a uniform high finish. Large hookahs chased and perforated with elaborate garniture of open work, chillum covers, and chains with pendant fishes and other fanciful breloques, abkhoras or drinking vessels for wealthy Muhammadans, spice-boxes or pandans similar to the familiar copper pandan, models of cooking pots for wedding presents, and occasionally for wealthy Hindus such sacrificial wares as the Nandigen or bull of Shiva with a canopied arrangement for dropping Ganges water on it in worship, or the argha, an oval patera that represents the female energy, are the principal objects now made. The chatera or metal-chasser carries on his trade separately from the smith, who, like the blacksmith of the Siálkot and Gujrat damascened work, confines himself to forging and shaping. Beaten foliage like
Chapter IV. B.

Occupations, Industries and Commerce.

Silversmiths' work.

that of Cutch is wrought, and the superficial engraving of English silver plate is skilfully imitated.

No workmen are more careful than Indian gold and silversmiths in the handling of the precious metals. As they use no benches, their filings cannot be preserved, as in English shops, in a leather apron fitted to a drawer; but they file on a wooden standard set in a large dish, and their small crucibles for casting are most carefully handled. Yet it pays some people to buy their ashes and sweepings for the sake of such gold and silver as they may yield. The leading silversmith of Delhi presents his to the poor of his caste, and a respectable sum is annually extracted from the refuse of his shop. It is not often that beaten silver work of the boldest kind is seen in process of execution. That is to say the embossed plates of a silver howdah, the large cartouche-shaped pendants of the necklaces with which the elephant is adorned, the state chairs made for Rajas and chiefs, and similar objects. It is impossible not to admire the boldness with which the metal is handled in many of these works, but it must be admitted that when new they are not free from a touch of vulgarity.

The steps of gradation from such work to the ornaments in common use are really very slight. There is no difference in the processes or tools, and the silversmith who shapes the chaunk for a native lady's head does not give it much higher finish than the elephant pendant receives. In this, as in the goldsmith's neater craft, the die or thappa is greatly used with a notable economy of labour. The ornament represents in many cases merely so much money, and neither the owner nor the maker, who is usually as much shroff or money-lender as craftsman, cares greatly about its form. Many of the forms, however, are beautiful, and few are entirely without interest. At Delhi a large variety is made, because the women of Rajputana, as well as those from the nearer districts, are now customers.

Large quantities of sham jewelry made of brass, coloured glass, and plain glass with tinted foil behind it, are sold. These preserve the native forms of earrings, bracelets, and head ornaments, and are often very pretty. Year by year, however, a larger number of European imitations are imported; notably large brass beads in open work rudely counterfeiting filigrain. It is not always easy to say in such things where Germany or Birmingham ends and Delhi begins, for the stamped tinsel settings are combined with wire, silk and beads in the most ingenious way, till the completed ornament resembles those made in good materials of real native work. There is no affectation, however, about the ornaments cast in zinc for very poor people, where the workmanship, though following the forms of silver and gold, is rough and costless as the material. A considerable amount of taste is displayed in the stringing and arrangement of small coloured glass beads. From one shop the writer purchased 32 necklaces of different patterns, some in beads, others made of seeds and suitable for fagirs, &c., others of lac, coated with yellow foil with coins, also in lac, hanging to them, and others in wood. No two were alike, and the price asked for the 32 was two rupees. To a native purchaser it would have been less. Nowhere else can so much bravery be bought at so cheap a rate; and from the proverbs quoted by Dr. Fallon about Delhi dandyism, it would appear that cheap finery is a 'note' of the place.

The coppersmiths are no less skilful than the workers in silver. In the Lahore and other copper bazars, visitors are invariably offered real Delhi deepchis; and most of the smiths from other places admit that they are not so skilful with the hammer and stake (sandah) as those at Delhi. In shaping a circular vessel of changing diameter they find it necessary to solder pieces on; while a good Delhi coppersmith shapes the whole without
joint from one piece. Nests (ganj) of degchis, with cleanly defined edges fitting closely into each other, are the usual articles made, and they are often admirable specimens of plain hammer work. Brass articles are tastefully ornamented by the chatera with foliage in low relief. There is a considerable production too of small fantastic toys in brass, roughly made, but often ingenious. The native merry-go-round seen at melās furnishes one model, and railway trains, raths, grotesque figures and toy vessels of all sorts are also made. The best Hindu sacrificial brass wares come from Benares, Muttra and Brindaban, but many are now made at Delhi. Small boxes of brass with lids perforated in foliated patterns and furnished with a false lid in which a small mirror is fixed, are favourite possessions of native ladies, who use them to keep cardamoms or small articles of adornment. These are made in great numbers and find their way into Rajputana as well as all over the Punjab. The trade in brass small wares, however, is not likely to increase very largely, on account of the competition of German articles of a similar kind which are now imported in great numbers. The wholesale rates at which these are delivered to dealers are almost incredibly low. There is a special fabrication of things for this market, and the most important condition is that they shall cost the importer very little. When serviceable umbrellas are supplied at ten shillings a dozen, it may be imagined that stamped tin and brass boxes, pocket mirrors, beads, pocket knives, buttons, and other varieties of German small wares which are sold by peddlars sitting in the streets of all large towns and at all fairs and country side gatherings, are about the most minute and least costly objects known in modern trade. A great part of these things are in plain English, mere rubbish, and the wonder is that they find purchasers at any price. The workmen of Delhi, it must be confessed, are themselves apt at this sort of trade, and it would occupy much space to enumerate the trivialities of local production exposed for sale in the Chándni Chauk.

Punnah or tin foil is made here, and tinted sometimes with coloured varnish; it serves as gold tinsel. A surface of wood covered with this material and then painted on in foliated patterns used to be a favourite form of decoration for doors, some of which are to be found in the fine old havelis in the older parts of the city. German orsidae, however, is made in so many forms, and imported at so cheap a rate, that this trade is scarcely likely to survive.

Imported plate and common glass are silvered in the old style with mercury and tin foil, and the edges are often bevelled and cut by the workmen with the aid of corundum powder. Many of these looking glasses are mounted in a gaudy style with borders of painted glass, and an arrangement by which they stand at an angle or fold flat. Glass bangles are said to be made. They are certainly sold in large quantities.

Lac bangles incrusted with spangles in stamped orsidae and with beads are made in large numbers. Some are coated with tin, ground and applied as a paint and then covered with a tinted varnish, a method of obtaining a metallic glimmer through colour which is characteristic of many Indian forms of decoration.

Ivory-carving is practised by only one or two artisans. It is impossible to praise the camels, elephants, bullock raths and figures here made. They are not equal to the Murshedabad work. Combs, paper-knives and other small objects, often ornamented with the figure of a bird or perforated in geometric open work patterns, like those of Amritsar, are also made. But the art cannot be said to flourish.

Neither is wood carving a prosperous or popular business. There are some particularly fine examples of old doors and doorways in the city, but
nothing of any importance is now produced. It has been demonstrated however by Col. Montgomery Hunter that, supposing a demand were to arise, there are carvers capable of rivalling the old work. That gentleman had the doors and carven wainscot of a large room prepared under his superintendence. The result was successful, but the completed work had more of stone than wood treatment.

Stone carving is not very extensively practised, but there are numerous examples of modern work which show a high average of excellence. The spandrels or mahds of doorways seem to be the favourite field for the stone-carver’s art. The foliage, as in all modern work, is excessively suave and flowing in line, and somewhat tiny in detail; contrasting in this respect with the simpler and more rigid lines and scantier forms of the ornament of the best periods.

In the open courts and larger rooms of the better class of native houses the pilasters and arcades are wrought in plaster work, which, though late in design, is pretty and tasteful in execution. The notable deterioration which has taken place of late years in the raja mistry’s craft is attributed by the workmen themselves to the introduction of the very different method of treating wall-surfaces necessary for our large English buildings, where immense stretches of wall have to be covered with plaster as economically as possible. A skilled workman will tell you that any cooly can learn to do such work; and as a matter of fact the greater part of the men employed by the Public Works Department are only promoted labourers, and very few of them are capable of working out such details as the pendentives of vaults or the foliated pilasters and mahds of the arcades which are universal in the work of fifty years ago. Even in English bungalows built at that period, the native fancy, though evidently ill at ease in our vast, rectangular domestic barns, broke out in quaint panelling on the walls and in ornamented mantel pieces. The barracks and the railway station, however, have now effectually checked this; and the raja mistry has learnt how to combine the worst and least durable plaster work ever wrought in India, with pure, utilitarian hideousness.

Dehli pottery, as purchased and understood by Europeans, is a craft of recent origin. For many years large jars or martabans for native domestic use, jars of a smaller size for the pickles and preserves which are specialties of Dehli, and small dawats or inkstands, have been made in a rough sort of porcelain covered with a glaze. There was no specimen of the ware in the Punjab Exhibition of 1864, and no notice was taken of it by Europeans.

In 1869, the writer, passing through Dehli, purchased a number of these jars and took them to the London Exhibition of 1870, where their fine texture of glaze, a rough, duck-egg-like coating, was admired by connoisseurs, notably by the late Mr. Fortuny, a celebrated Spanish painter, then visiting England. (One of these articles by the way happened to be marked martaban, the native name for a jar, and was afterwards described on a museum label as coming from Martaban, a port on the Burmese coast.)

Since that time new forms have been suggested to the potters. These are mostly flower vases, chagula, swahis, and similar decorative shapes of Indian or Persian character. As this application of pottery is entirely new to this part of India, there are no traditions to be interfered with. Lack of enterprise and ignorance of the possibilities of the art have prevented it from being largely developed. Little has been done to meet the demand, and nothing to anticipate or stimulate it. The workmen have been dragged into notice with apparent reluctance, and do not cordially accept
opportunities of making money. Bhola is the best known of the Delhi potters. Another member of the family was some years since attracted to Jeyapore, and works in connection with the School of Art there, where pottery similar as to "paste" or body and glaze, but decorated with more skill, is produced.

The ware, from the fact of the "paste" being an artificial one, i.e., compounded of pounded stone and gum, and not a natural clay, has to be made in moulds, and cannot be freely handled and made in great variety of form on the wheel.

It is curious that so little has been done to improve the paste, as true China clay is found not far from Delhi, and is used habitually by the gold and silversmiths for their crucibles. Mr. Mallet of the Geological Survey writes: "Kaolin is obtained at Kussempur near Delhi from a decomposed granite. The rock is elutriated, and the washed Kaolin made up into small cakes which are chiefly used for white-washing. The blue and white Delhi pottery is probably made from the same material." This surmise is a natural one, since China clay, similarly procured and prepared, is used in Europe and China for pottery. But the Delhi pottery, in slightly burnt samples, is almost pure sand, and can be rubbed into holes with the finger nail where the glaze does not hold it together. A mixture of the Kaolin with the pounded stone ought to result, if it were sufficiently fired, in a good porcelain. As it is in some of the best pieces, the "body" is semi-translucent. Blue and a pale-green are the colours used for decoration. The patterns are poor in design, and though the general air of the product is delicate and pretty, it has a somewhat sickly quality, happily described by a connoisseur as "anemic" when compared with the fulness of colour and richness of pattern of Multán ware.

The potters of the latter place, it may be noted, are Muhammadans, and of very different social standing from the kumbhar. The Delhi potters are Hindus, and probably of the ordinary kumbhar or potter caste.

In unglazed earthen pottery, there is not much to note. At fair times Delhi produces, perhaps a larger variety than is seen elsewhere of those grotesque toys and figurines, which periodically call forth the invention of the potter and notably add to his income. Here, indeed, as the city is regarded as a place of pleasure, their sale goes on all the year round. It is at fair times that caricature portraits in burnt clay, rudely painted, are produced; and stories are told of too sensitive civil officers making the potters' fortunes by buying up bellious representations of their features and figure. This toy trade, popular all over India, is the root from which the remarkable figure modelling of the North-West Provinces has grown.

A skilful toy-maker, Hera Singh, produces models of snakes in terracotta, which are carefully coloured from the plates in Sir Joseph Fayrer's Thanatophidia and other works, and sold to civil officers for use in tahsil offices as a help towards the identification of snakes for the destruction of which rewards are offered by the Government. The models are beautifully made and coloured.

Another recent trade, which seems likely to be popular in its humble way, is basket-making. Tiffin baskets, work and tea-tables, chairs and other articles, are now made in split bamboo with bands of coloured splints. The work is fairly neat and strong. The basket-makers call themselves Rájpüts; but as this is the answer most Hindus of low degree give when asked to what caste they belong, it need not be taken very seriously. Cane is not used, and the Chinese basket-maker, who gets the best work of Calcutta and Bombay, does not compete with local labour.

Among new trades may also be mentioned the growing use of native-made tin ware. A great number of tin-lined packing cases are imported,
Chapter IV, B.

Occupations, Industries and Commerce.

Seal-engraving.

Paper.

Embroidered shoes.

Textile fabrics.

and here as elsewhere they are put to use. But the Delhi tinmen seem to be more skilful than those of other regions, and among other things their tin lanterns may be specially noted for unusual neatness of make.

Seal-engraving is an art which, owing probably to the unusual skill of two generations of engravers who worked in the Dariba, is considered to be a speciality of Delhi. All that can be done in Persian letter cutting on seals is done here, but there has never been in India any good intaglio cutting as it is understood in Europe. It is curious that races which excel in minute work should have so completely neglected this form of art.

Paper of the usual fibrous and rough quality is made in the city, and finds ready sale, as it is good of its kind.

Connected with the gold and silver wire trade about to be noticed in detail, is the considerable trade in embroidered shoes for which Delhi has long been celebrated. The variety of patterns and shapes is remarkable, even in a country where phantasy runs riot. Nothing could be prettier or more dainty than some of the slippers, (zenana juti) made for native ladies’ wear; embroidered with seed pearls usually false, with spangles and every variety of gold and silver thread; and inlaid with red, black or emerald green leather in decorative patterns. Gilded and silvered leather are also used. Sometimes gold and silver embroidery is worked on cloth over a basis of leather. Men’s shoes are often no less elaborate. In 1864, according to Mr. B. H. Baden-Powell, Delhi exported shoes to the value of four lacs of rupees yearly. It is probable that the trade has greatly increased since that time; for the railway has opened new markets, and shapes unknown in the Punjab are now made, e.g. the Maratha shoe with a heavy, cleft, broad toe, much turned up. English forms are creeping into use. No sumptuary regulation to restrain extravagance in gilded shoes and enforce the use of plain black leather could be half so potent, as the unwritten ordinance which permits an Oriental to retain a pair of patent leather boots on stockinged feet, and requires him to doff shoes of native make when in presence of an English superior. In time perhaps the preference for European forms consequent on this ordinance may tell on the Delhi shoe trade; but hitherto it cannot fairly be said to have done it much harm.

Turning to textile fabrics, in spite of the large importation of piece-goods from Europe, one of the visible signs of which is the busy piece-goods bazar off the Chandni Chawk) there is a considerable cotton weaving industry here, and pagris and dopattas of local make are largely exported. If hand-loom weaving is dying, which, taking India as a whole, would seem to be the case, it must be admitted it is dying hard in the Punjab. The fine muslins which were formerly woven for the wealthy still survive. In the portraits of Mughal nobles, as in illustrations of popular poetry, figures are constantly represented attired in muslin so transparent that the under garments show clearly through. The oft-repeated story of the Emperor who reproached his daughter for being imperfectly clad when she was swathed in many yards of fine muslin, is quoted as a proof of the skill with which Gossamer webs of cotton were produced. (A market for these fine muslins has now to be sought in native states, and it is at Patiala and Nabha and in Rajputana that they are mainly disposed of. Compared with the bulk of the European importations of cotton goods, the local production, however, is but small.) Some fancy dyeing, including the curious knot and stripe dyeing in which patterns are produced by tying up minute pockets of the cloth with fine thread in simple ornamental forms, is done.
The rapid development of the wheat trade has given a great impetus to the weaving of gunny bags—a trade which is entirely new and sternly utilitarian in character.

In popular estimation Delhi stands pre-eminent for its lighter and more decorative manufactures, such as jewelry and embroidery.

The embroidery in which gold and silver thread are used is commercially the most important. True khimkhāb, like that of Benares and Ahmedābād in which gold and silver threads are loom-wrought, is not made, the closest approach to it in the whole of the Punjab being the gold and silk-weaving of Multān and Bahāwalpur, and the gold and silk belt-weaving on a stout warp of Amritsar. According to Mr. Stogdon, C.S., who furnished some valuable and trustworthy notes on the gold and silver wire industries of Delhi to the Report of the Internal Trade of the Punjab, 1881-82, it is calculated that about 50,000 souls are employed here in this and its kindred trades, and that about 327,950 miles of silver and silver-gilt wire are annually produced. Much of this is used for covering silk thread with silver or gold, when it is called white or yellow kalobatān. The purity of the metals used, which in former times, especially at Lahore, was the subject of stringent regulation and surveillance both on the part of Governments and the guilds of wire-drawers, is now necessarily left to the exigencies of a trade in which cheapness is yearly growing a more essential condition. A sort of assay, however, is consequent on the demand of the Municipality for octroi duty. Mr. Stogdon thus describes this part of the business: "The Municipal Committee have established an octroi station in Delhi. To this station the byopāris bring their raw material to be melted down, and the amount of duty payable by them depends on the quality of the ingot they intend to turn out. The scale is as follows: Gold kandala, Re. 1-8 per ingot of 75 tolas; silver kandala, Re. 1-4 ditto; sham gold, 8 annas per ingot of 75 tolas; ditto silver, 4 annas; kandala mei (half silver half copper) 12 annas per ingot; silver wire, three pie per tola. The byopāris presents his silver and copper to be weighed, and on payment of the duty a receipt is granted to him. He then takes his metal into the station and melts it down in an earthen crucible, called kathāla, in one of the numerous compartments set aside for the purpose. From the crucible he pours it into an iron mould called reya. The bar of ingot of silver and copper when thus melted down is called gulli. If it is intended to work gold leaf into it, it is about 8 inches long by 1 ½ inches square. The gulli is then made over to the kandala kash."

It is scarcely worth while here to follow Mr. Stogdon or Mr. Baden-Powell, through a careful description of the processes by which this ingot is first gilded and subsequently drawn into wire. The chief difference between wire-drawing in England and India lies after all in the lack of machinery in the latter country. There is, however, wonderful delicacy of hand, and skill that can only be attained by long years of practice in some of the processes. The flattening of a row of slender wires with a hammer as they are drawn over a tiny steel anvil, into minute ribbons of equal width, is one of those feats of manual dexterity, the exceeding skillfulness of which a bystander can only realise by an attempt to imitate it. Similarly nothing can look easier than the covering of thread with these minute ribbons. The thread hangs from a hook in the ceiling and is wound on an iron spindle. The workman gives the spindle a quick twirling motion by passing it rapidly under the palm of his hand over a sort of greave that covers his thigh; while the thread is rapidly spinning, the gilt wire is applied. The workman's hand, accompanied by a glistening streak of gold, travels rapidly upwards with
no apparent effort, but it leaves the thread perfectly covered with gold evenly coiled; no silk showing and no uneven overlapping. The exceeding tenuity to which gilded silver can be drawn out and yet retain an unbroken surface of gold has been continually dwelt upon in all accounts of wire-drawing. It does not pay to draw out tinsel so fine. Silver unfortunately will bear the admixture of a considerable quantity of copper without losing colour to ordinary eyes; and Delhi kalabatán contains often more copper than the purchaser bargained for. The various qualities of gold thread are discriminated at a glance with perfect accuracy by experts. I have often failed to assort a series of skins according to their value—a task which is easy to any gold embroiderer. It is evident from a tradition mentioned in Mr. Griffiths’ catalogue of Bombay contributions to the Calcutta International Exhibition, 1884, that the manufacture of gold thread is of some standing. Mr. Griffiths writes: “Ahmedábâd and Surat workers state that their ancestors came from Châmpáner, and that the craft was originally carried on by Musalmáns at Delhí and Agra, under the patronage of the Mughal Government. A tradition is current that a goldsmith from Châmpáner went to Delhí and happened to see gold and silver thread, and wanted to learn the art, but could get no information. Feigning blindness he got himself employment as a cooly to hammer the bars of silver. There he learned the art of gilding and drawing wire to the required thinness. He afterwards opened a workshop in his native town, whence the process was carried to Ahmedábâd, Paíthan in the Nizam’s territory, Surat, Yeola, Poona, and Bombay.” This story is told, mutatis mutandis, of nearly every skilled handicraft in existence, but it seems to show that the art was unknown in the rich Hindu region of Guzerat.

The gold thread work of Gulburga further south was also Muhammadan. So it appears likely that the early Hindu civilization, concerning the splendours of which so much has been written, was innocent of golden tissues.

Embroidery on leather for shoes has been mentioned as one of the uses to which gilt thread is put. But this is only one of many uses. As gold thread is not easily worked on the needle, it is usually laid on the surface of the cloths to be ornamented and tacked down at intervals with a stitch of silk through the fabric. To do this conveniently so that one hand is free to pass the reel on which the gilt thread is wound, while the other stitches it down, a frame is necessary; hence gold embroidery is called karchob, frame work. But this name seems to be used to distinguish more particularly the large embossed work familiar in State elephant jhoole, masnade and the like. The finest examples of this work must be sought for in native States and in European museums, and it is but seldom that large and important pieces are now wrought. In cases where the whole of the field is to be covered with gold work, a stout cotton cloth is stretched on the frame. On this the design is drawn by the nasqâsh, and the parts to be raised are worked over with thick, soft cotton, dyed yellow, passed on the surface from a reel, and stitched down at each passing with ordinary sewing thread. The centre veins of leaves and other forms are marked with stitching, and a kind of modelled surface is thus produced in thick cotton thread. Over these forms the gold and silver thread is laid, their lines following sometimes those of the cotton underlay and sometimes going in opposite directions. For the grounds, varieties of basket-work and herring-bone stitches are adopted; spangles and lines of twisted wire sulma are introduced to mark and relieve the leading lines of the pattern. Several men work at once on these fabrics, and they are not so long in execution as this description may seem to indicate. The sheen of the gold threads interlaced in different directions as they cross over raised surfaces,
produces a brilliant and in large pieces a splendid effect. In cases where coloured silk velvet is bordered with raised gold embroidery of this kind, the velvet is sewn on strong cotton cloth, and during the work the parts to be left plain are kept carefully covered up. In the same way caps, cushionsin, tea cosies and other trifles are wrought; but as relief is not always necessary as in large throne cloths, elephant housings and the like, the forms are not always embossed in cotton.

A pretty variety of gold embroidery which has become popular of late years is called mina work, because of a slight resemblance to cloisonné enamel. The outlines of foliage are done in gilt thread, but the leaves and flowers in brightly coloured silk. On a suitable ground this work is very charming. Table covers, panels for screens, mantel-piece borders and ornaments for brackets seem to be the favourite objects. It must be admitted that Bombay and Sindhi run Delhi pretty close in bharat káum (filled in work), as they call karchob; but the largest Bombay-maker, Daudbah; in the Kalbadevi road, "employs a large number of workmen who are principally from Delhi."

Since the world of fashion has decreed that gold and silver embroidery, for many years considered theatrical and pretentious, is only picturesque and beautiful, some excellent work has been produced for ladies’ dresses. The shapes of these change so quickly in the western world, however, that the Delhi artisan has scarcely completed a skirt or a dress front when it is hopelessly out of fashion and useless.

Strange forms of bygone periods are still adhered to, such as the burnous opera-cloak and loosely-fitting jackets with open sleeves. Borders and trimmings it is being discovered are a safer field for the exercise of the art. A very dainty sort of embroidery is worked on net, and in this case the gold thread is not passed but run through. Gold sprays are also wrought on white muslin jamáni, with an effect similar to that of the well known Lucknow work.

The variety of embroidered caps worked for the better classes of natives in real gold and silk, and for those of lower degree in tinsel, is beyond enumeration. Many shops are devoted exclusively to the sale of caps. Nautch-women’s dresses are often triumphs of gaudy and gilded broderiey. Weddings consume a large amount of finery, and on holidays and at fairs gilt lace, real or false, makes all the children gay.

A large quantity of gold and silver thread is used by the nechaband in the manufacture of hooka snakes and pipes. This is pretty variegated with coloured silk, and no small skill and neatness are displayed in their plaiting. The patua or patoti makers work up a great deal in stringing necklaces, head ornaments and bracelets together, the ties being usually in gilt thread. In the paránd无 or queue terminations for the three long tails of hair affected by native ladies, pretty combinations of gilt thread with brightly coloured silk are produced. The paránda is also frequently made in embossed silver. The tassels of the azárband, the universally worn pujama string of silk, are frequently costly arrangements in kalabatán, which is also worked into a great variety of fringes for decorative purposes. Some of this is wrought on a tiny loom, the heddles of which are perforated cards that can be grasped and turned in one hand. One sort of fringe of flattened gilt wire is worked weft-wise in a minature loom into a warp of silk, beyond which the loops of wire are carried and secured round an iron L-shaped hook attached to the weaver’s waist. When the loop is full the wires are released and cut open. A loose fringe of glistening gold is thus bordered by a woven hem of silk. There is no end to the variety of braiding and edging made. The invariable practice seems to be to braid by hand, holding the card taut to an iron hook on a small standard fixed on a
pedestal, which is very frequently the richly carved base of one of the enriched pillars common in the old buildings of Delhi.

Gold lace proper is not now, Mr. Stogdon writes, so much used as before the Mutiny. "At present Hussain Bakhsh and his son Aziz Bakhsh are the only manufacturers in Delhi." The machine used is an exceedingly neat contrivance, an elaborate loom in miniature, the heddle strings converging to a sort of pedal board, like that of an organ on a minute scale. The great toe, which in the native foot is flexible and free in movement, picks out and depresses each heddle in turn with unerring precision. This quadrumanous facility of grasp is of the greatest use in silk-winding, braiding, and gilt cord-making, the great toe being constantly used to hold the work.

Silk embroidery is of several kinds. A long loose stitch in white flosselle, worked in pine or other forms on grey, blue, and other colours of Cashmere (English), is one of the commonest. Shawls and articles of female attire are the usual forms, but it is not now fashionable. The woolen fabrics of Cashmere and Amritsar are also decorated with silk embroidery. This is frame work in all cases. Satin of European make is coming into increased use for silk embroidery, and some of the recent patterns, notably one counterfeiting the markings of peacocks' feathers, are brilliant and effective. As a rule, however, it can scarcely be said that this gay and attractive work is good or even tolerable art when judged by any serious standard. There seems to be a touch of fineness in most Delhi work, and this characteristic is not likely to be cured by the determination of the public on one hand to pay cheap prices and of the dealer on the other to secure large profits.

Some cotton-printing is done of no remarkable quality. Silver tinsel-printing on Turkey red muslin, salu, is made in quantities for weddings, &c., but it is inferior to that of Kangra and Rohtak.

The miniature painting of Delhi has grown from the practice of illuminating costly M.S. books, introduced from Persia, and greatly in favour at the Mughal court in its palmy days. The names of calligraphers of the 13th century still survive in Persia, though little remains that can be confidently attributed to them. During the 16th and 17th centuries the art, which from the manner of its growth and fostering, as well as from the costly splendour of its finest examples, has some right to be called a Royal one, flourished in India. The catholic spirit that led the great Akbar to have Sanscrit epics translated into Persian, inclined him to look favourably on the limner's art, though it is opposed to Muhammadan religious canons. Abul Fazl in the Ain-i-Akbari makes the monarch say:—"There are many that hate painting, but such men I dislike. It appears to me as if a painter had quite peculiar means of recognising God; for in sketching anything that has life, and in devising its limbs one after the other, he must come to feel that he cannot bestow individuality upon his work, and is forced to think of God, the only giver of life, and will thus increase in knowledge."

The courtly author may be responsible for the form of this utterance, but there can be no doubt about the spirit in which the Emperor regarded the liberal arts. It is true that there are no representations of living figures in Muhammadan architecture, excepting in the altogether abnormal pottery decorations of the north front of Lahore Fort; but it is clear that the portrait limner was encouraged in the practice of his art. There is scarcely an art collection in existence that does not include examples of Perso-Indian pictures. Mr. W. W. Hunter writes: "The Royal Library at Windsor contains the finest examples in this bye-path of art. A noble manuscript of the Sháh Jahán Nameh, purchased in Oudh for £1,200 in the last century, and now in possession of Her Majesty, will amply repay a visit."
house of Firmin Didot of Paris, however, possessed perhaps the largest and most complete collection of “examples of this bye-path” which is in fact a broad highway, leading, as has been demonstrated in Europe, to the highest achievements of pictorial art. M. Ambroise, Firmin Didot, and M. P. Barty exhibited in the retrospective department of the Paris Exhibition of 1878, works which it would now be difficult to match in Persia or India. Recently several leaves of a superb Shah Námeh, each leaf a picture full of most elaborate and perfectly wrought detail, have been acquired for the South Kensington Museum by Mr. Purden Clarke. These pictures contain a complete exposition of the architectural forms of Samarcand and Persia. Many similar treasures are still in the possession of native Princes and others belong to wealthy families. The production of such work, notwithstanding its minuteness and finish, must have been immense; for Albert de Mandelso records that Akbar was credited with the possession of 24,000 manuscripts richly bound. Many of these, as invariably in the case of the Kuran, were probably M.S. illuminated with ornaments merely in gold and colour. But many contained pictures, and one in the Lahore Museum marked as having belonged to Akbar seems to have been an exposition of the miracles in the Bible. In later times an English traveller speaks of the Delhi artists as excelling in licentious subjects, a line that is followed in secret to this day.

There is no record of the introduction of the practice of painting on ivory. This was probably modern, and imitated from the miniatures which with our grandparents took the place of the photograph of to-day. It is known that an English miniaturist, one of the earliest members of the Royal Academy, and a contemporary of Sir Joshua Reynolds—Mr. Ozius Humfrey—spent some years in India, and it is not unlikely that his work was copied. This is only a surmise, but it is certain that the material used in the older work was invariably fine grey paper, like that known as Cashmere paper. The “manner” of the modern Delhi miniature, excepting when it is copied from a photograph, is identical with that of the old portfolio picture or the book illumination. Water colour alone is used, and the head is drawn full front (do chashm) two-eyed, or in profile (yek chashm) one-eyed. There is, it need scarcely be remarked, no indigenous oil-painting of any kind throughout the country.

There are “Delhi painters” in Calcutta and Bombay, and a large amount of work is annually sold. Pictures of the chief public buildings of Northern India are used to embellish carved ebony caskets. Others of small size are set in gold and sold as jewelry. Books and frames filled with a series of portraits of the Mughal dynasties are favourite subjects. Akbar II in durbar is frequently repeated, with a British officer who keeps his cocked hat on in the royal presence. The beauties of the court are also drawn, and it is noticeable that the Persian artist (whose of Delhi claim Persian descent) paints the light-coloured Persian complexion and ignores the dusky hues of India. An exception is made in favour of Ranjit Singh, who is always represented as very dark. Sketches are extant which show that in former times the Delhi artists sketched from nature, but by dint of repeating the same heads over and over again, the features naturally become conventionalized and exaggerated, so that peculiarities like Alangir’s long nose and Nur Mahal’s round face are at once recognisable. (In the same way in the early days of “Punch,” before the multiplication of photographs put so many authentic studies from nature in the hands of the artist, familiar types were drawn and redrawn, until Lords Brougham, Derby and Disraeli were indicated with a very few strokes. A characteristic of all Indian
### Statement of average prices in Delhi district.

#### Continuation

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#### Continuation
The figures of Table No. XXXII give the average values of land in rupees per acre shown in the margin for sale and mortgage; but the quality of land and varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures. The Table on page 142 shows the transactions in land for the last 14 years, as ascertained at the recent Settlement.

The weights used for ordinary purposes are according to the standard scale of *maunds*, *sér* and *chattaks*. Jewelry is weighed by the further common subdivisions *chówal*, *ratti*, *masha*, *tola*. As a measure of length the English yard of 36 inches is commonly used in the district. The natives have divided it into 16 parts called *girahs*, on the analogy of sixteen *chittaks* to the *sér*. There is another standard measure of length called the *imarligay*, 33 inches long. It is in general use for measuring houses.

The figures in the margin show the communications of the district as returned in quinquennial Table I of the Administration Report for 1878-79, while Table XLVI shows the distances from place to place as authoritatively fixed for the purpose of calculating travelling allowance. Table No. XIX shows the area taken up by Government for communications in the district. Delhi is unusually well provided with means of communication. There is a metalled road running throughout the whole length north and south, another metalled road running nearly due west from Delhi towards Rohtak, and the Rájputána Railway nearly bisects the country between this and the Mathra road to Ballabgarh. The Agra canal also brings up stone and takes down grain again to a small extent. All these lines converge on Delhi, and form a radiating system of communications on the north, north-west, west, south-west, and south, which leaves little to be desired.

The Jammá forms the eastern boundary of the Delhi district throughout, and is navigable for the whole of its course, but not much used. It separates Delhi district from the Mirath and Bulandshahr districts of the North-Western Provinces, forming thus a natural division between the two provinces. With the exception of the Jammá, there is no other important river in the district. The principal traffic on this river as stated in the Punjab Famine Report, 1879, is shown in Table No. XXV. There is but little navigation on it; there is a small wood depot at Garhi Mehdipur, below Mampur, and corn is sometimes brought down the river from Bigah, a large village in the north of Delhi, to Sunipat; but there is little else worth speaking of in the way of river-trade. The mooring places and berries and distances between them are shown at the top of page 143, following the downward course of the stream.
### Statement of transfers by private sale and mortgage of land during 14 years.

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<th>From 1863 to 1874</th>
<th>Total from 1863 to 1874</th>
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**Average per Acre:**
- Delhi: 2.83
- Bulanpur: 2.62
- Samanpur: 2.83

**Area in Acre:**
- Delhi: 105
- Bulanpur: 48
- Samanpur: 58

**Number of Transfornations:**
- Delhi: 12,030
- Bulanpur: 4,040
- Samanpur: 3,560

**Total from 1863 to 1874:**
- Delhi: 14,240
- Bulanpur: 7,040
- Samanpur: 3,560

**Total from 1863 to 1874:**
- Delhi: 12,030
- Bulanpur: 4,040
- Samanpur: 3,560

**Amount Paid:**
- Delhi: 5,980
- Bulanpur: 2,520
- Samanpur: 3,560

**Area in Acre:**
- Delhi: 105
- Bulanpur: 48
- Samanpur: 58
Besides the ferries and bridges of boats mentioned in the margin, there is a Railway bridge at Delhi, with a road underneath for passengers and vehicles.

The income of five years for the different ferries is given below:

<table>
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<tr>
<th>No.</th>
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<td>230</td>
<td>80</td>
<td>120</td>
<td>120</td>
<td>100</td>
</tr>
<tr>
<td>4</td>
<td>Wástábháíd</td>
<td>608</td>
<td>170</td>
<td>160</td>
<td>90</td>
<td>169</td>
<td>172</td>
</tr>
<tr>
<td>5</td>
<td>Okhla</td>
<td>316</td>
<td>210</td>
<td>220</td>
<td>285</td>
<td>275</td>
<td>265</td>
</tr>
<tr>
<td>6</td>
<td>Jaitpur</td>
<td>350</td>
<td>160</td>
<td>210</td>
<td>220</td>
<td>136</td>
<td>232</td>
</tr>
<tr>
<td>7</td>
<td>Kíraóli</td>
<td>486</td>
<td>335</td>
<td>55</td>
<td>410</td>
<td>245</td>
<td>466</td>
</tr>
<tr>
<td>8</td>
<td>Mahábátourn</td>
<td>500</td>
<td>335</td>
<td>55</td>
<td>410</td>
<td>245</td>
<td>466</td>
</tr>
<tr>
<td>9</td>
<td>Kaholpur Khdár</td>
<td>720</td>
<td>600</td>
<td>520</td>
<td>470</td>
<td>275</td>
<td>527</td>
</tr>
<tr>
<td>10</td>
<td>Mahálló</td>
<td>500</td>
<td>470</td>
<td>465</td>
<td>365</td>
<td>275</td>
<td>335</td>
</tr>
<tr>
<td>11</td>
<td>Sháhjáhpúr</td>
<td>290</td>
<td>245</td>
<td>210</td>
<td>240</td>
<td>200</td>
<td>230</td>
</tr>
<tr>
<td>12</td>
<td>Chhánaó</td>
<td>9,410</td>
<td>8,830</td>
<td>5,860</td>
<td>4,472</td>
<td>6,515</td>
<td>10,402</td>
</tr>
</tbody>
</table>

These ferries are almost always leased by auction, the contractors taking toll on passengers and traffic at rates the chief of which are the following:

1. Each person.......................... 3 pice.
2. Laden pony or donkey.................. 9 pice.
3. Pony or donkey, not laden........... 6 pice.
4. Two-ox waggons...................... 1 anna.
5. Laden bullock or bullock............. 6 pice.
6. Bullock or bullock, not laden....... 4 annas.
7. Camel, laden.......................... 6 pice.
8. Unladen................................ 1 anna.
10. Pálki with 4 Kahárs............... 1 pice.
11. Sheep and goats..................... 8 annas.
12. For opening a bridge to let a vessel pass...... 4 pice.

The Western Jamná Canal is not at present navigable, though the scheme for its realignment will, among other alterations, make it so. Yet the Canal Department has done a good deal lately in the way of bringing up materials for the new bridges and canal bungalows, and taking down to the Delhi market the timber cut on the banks of the old line. The Agra Canal is navigable, and boats ply regularly up and down it; but from the official report of the Executive Engineer in charge it appears unlikely that the income from navigation tolls will ever be equal to the interest of the additional capital required to make the canal navigable.

Delhi is exceedingly well provided with railway communications, no less than three railways coming into the town itself, the East Indian Railway, Sindh, Punjab and Delhi Railway, and the...
Rajputana State Railway, all using the station belonging to the East Indian Railway. The two former are of the broad or five feet six gauge, and the latter the narrow or metre gauge. The two former cross the river at Dehli which is their terminus, whence the Rajputana State Railway traverses the district in the direction of Gurgaon for about twelve miles, with one station at Pálam, about ten miles from Dehli.

The main lines of road are up and down the Grand Trunk Road, the Agra road, the Gurgaon road (for Rewári and Firozpur Jhirka), and the Rohtak road for the due west parts. A cross-road line of importance comes into Sunipat tahsil from Kharkhauadah in Rohtak going eastward to Bâghpat, and there is some little traffic along the Chhânsah and Kabulpur Bângar line in the south. It would be good to have a public thoroughfare along the banks of the canal. Some of the heaviest traffic of the country lies in the cotton, gur, and grain carts of the canal villages of Sunipat. The cross-country lines of road in that part of the tahsil are often soft and rutty, very often cut up by wrong-headed water-courses that seem to think the more turns they can take the better, and being on a high level compared with the long-used hollowed-out lanes, frequently flood them more copiously than the fields intended for irrigation. If on the new line of the canal a good kacha road were laid down on one side, and if country traffic were not merely winked at but encouraged and developed, it would prove a real and great benefit. A very full list of the roads will be found in Appendix IX to Mr. Maconachie's Settlement Report. The table at the top of next page shows the principal roads in the district stage by stage, with the conveniences for travellers to be found at each stage.

Beides the metalled roads, there are several important unmetalled roads in the Dehli district:

<table>
<thead>
<tr>
<th>Road</th>
<th>Miles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dehli to Gurgaon via Baraich</td>
<td>11</td>
</tr>
<tr>
<td>Sarai Bahillah Khan to Najafgarh</td>
<td>12</td>
</tr>
<tr>
<td>Basant to Najafgarh</td>
<td>9</td>
</tr>
<tr>
<td>Naglooi Jat to Najafgarh</td>
<td>7</td>
</tr>
<tr>
<td>Azâdpur to Bâghpat</td>
<td>16</td>
</tr>
<tr>
<td>Between Gurgaon and Bahâdurgarh via Najafgarh</td>
<td>10</td>
</tr>
<tr>
<td>Najafgarh to Dahisrah</td>
<td>24</td>
</tr>
<tr>
<td>Naglooi Jat to Alipur</td>
<td>10</td>
</tr>
<tr>
<td>Sunipat to Maniâpur ferry</td>
<td>11</td>
</tr>
<tr>
<td>Kharkaudah via Thâna Kalân to Bâghpat</td>
<td>18</td>
</tr>
<tr>
<td>Sunipat to Bâghpat</td>
<td>12</td>
</tr>
<tr>
<td>Bâdli to Zafarapur via Sunipat</td>
<td>29</td>
</tr>
</tbody>
</table>

the old imperial road but not now kept up. There are also others of less importance.

Besides the police rest-houses mentioned above, there is one at Najafgarh. The dák bungalows are completely furnished and provided with servants. The police bungalows are furnished, but have no servants.

There are two lines of horse dák running from Dehli to Karnáli and Rohtak. They are run by a contractor, Moti Ram, who is subsidized by Government. A railway, however, has recently been opened from Rewâri to Hissâr, and this passes within about 20 miles of Rohtak, whence, for the future, the mails will be delivered in Rohtak.
<table>
<thead>
<tr>
<th>Route</th>
<th>Halting place</th>
<th>Length of Stage</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Delhi to</td>
<td>Alipur</td>
<td>11</td>
<td>Police bungalow and encamping ground.</td>
</tr>
<tr>
<td>Karnál</td>
<td>Rai</td>
<td>10</td>
<td>Police bungalow and encamping ground.</td>
</tr>
<tr>
<td></td>
<td>Larsauli</td>
<td>11</td>
<td>Police bungalow and encamping ground.</td>
</tr>
<tr>
<td></td>
<td>Panchi Gújarán</td>
<td>3</td>
<td>Police bungalow.</td>
</tr>
<tr>
<td></td>
<td>Garhi Kalán</td>
<td>2</td>
<td>Police bungalow.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Total Length of Stage in the District: 39.</td>
</tr>
<tr>
<td>Rai to</td>
<td>Sunipat</td>
<td>7</td>
<td>Police bungalow.</td>
</tr>
<tr>
<td>Sunipat</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Delhi to</td>
<td>Mahrauli</td>
<td>11</td>
<td>14Dak bungalow and encamping ground, also</td>
</tr>
<tr>
<td>Gurgáon</td>
<td></td>
<td></td>
<td>police bungalow at Adam Khán's tomb.</td>
</tr>
<tr>
<td></td>
<td>Chaukhandi</td>
<td>3</td>
<td>Encamping ground.</td>
</tr>
<tr>
<td></td>
<td>Taláb Khishen Das</td>
<td>2</td>
<td>Encamping ground.</td>
</tr>
<tr>
<td></td>
<td>Badarpur</td>
<td>6</td>
<td>Police bungalow and encamping ground.</td>
</tr>
<tr>
<td></td>
<td>Faridábád</td>
<td>5</td>
<td>Encamping ground.</td>
</tr>
<tr>
<td></td>
<td>Ajaundah</td>
<td>2</td>
<td>Police bungalow and encamping ground.</td>
</tr>
<tr>
<td></td>
<td>Ballabgarh</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Total Length of Stage in the District: 27.</td>
</tr>
<tr>
<td>Delhi to</td>
<td>Nangloi Ját</td>
<td>11</td>
<td>Police bungalow and encamping ground.</td>
</tr>
<tr>
<td>Mathra</td>
<td>Munshkah</td>
<td>3</td>
<td>Encamping ground.</td>
</tr>
<tr>
<td></td>
<td>Tikrí Kalán</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Post offices.</td>
</tr>
</tbody>
</table>

There are Imperial Post Offices at Delhi (including one central and five sub-offices), Mahrauli, Arab Sarai, Ballabgarh, Chhánsah, Faridábád, Alipur, Larsauli, Nangloi, Najafgarh, Rai, Sunipat, Pahárganj, Subzimandi; Manjháoli and Badarpur. At all of these, with the exception of Badarpur, money-orders are issued, and Savings Banks established. Indian Postal Notes for small sums can also be obtained at all with the above-mentioned exception. There are no District Offices, but the District Funds pay a yearly subscription to the Imperial Post Office.

There is a line of telegraph running along the railway from Delhi to Gurgáon, with stations at “Military Siding” and Pálam. Also one along the East Indian Railway to the North-West Provinces and westward.
CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A—GENERAL AND MILITARY.

The Dehli district forms one of the districts under the control of the Commissioner of Dehli. The ordinary head-quarters staff of the district consists of a Deputy Commissioner, a Judicial Assistant Commissioner, one Assistant Commissioner, two Extra-Assistant Commissioners, Judge of the Small Cause Court, District Superintendent of Police, two Assistant District Superintendents of Police, and the Civil Surgeon. One of the Extra-Assistant Commissioners is generally a European in charge of the Treasury, and one of the Assistant District Superintendents of Police is specially in charge of the City Police for which he receives an additional allowance.

There are three taksils, Sunipat, Dehli and Ballabgarh, all connected by metalled roads, and each in charge of a taksildar, who is assisted by a nadib taksildar. The village revenue staff is shown in the margin.

There are two Munsiffs in the district, one having jurisdiction within the Ballabgarh taksil, and one having jurisdiction within the Sunipat taksil, and 20 villages of the Dehli taksil. There is no Munsiff’s Court at the Sadr, the Small Cause Court taking its place.

The statistics of civil and revenue litigation for the last five years are given in Table No. XXXIX.

The executive staff of the district is supplemented by two benches of Honorary Magistrates, one at Dehli, and the second at Sunipat.

The Police Force is controlled by a District Superintendent and two Assistants, one of whom is in special charge of the city of Dehli. The strength of the force, as given in Table I of 1881-1882, is shown in the margin. In addition to these, 908 village watchmen are employed, giving an average of 1.12 men per village (see Chapter III, page 90); the largest number is found in Narela and Mahrauli, which have 11 chaukidars each; the most prevalent castes among these are Shaikhs, Fakirs, Brahmans, Sweepers.
Patháns, and Gújars. The average pay varies in different tahsílas. In Ballabgarth it is Rs. 26-10-6, in Dehli Rs. 34-7-6, in Sunipat Rs. 34-4-2. The thánas, or principal police jurisdictions, and the chaukis or police outposts, are distributed as follows:

<table>
<thead>
<tr>
<th>Tahsil</th>
<th>Thana</th>
<th>Outpost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dehli</td>
<td>Kotwálí, Haúz Kázi, Dehli Gate, Kashmiri Gate, Pahár Ganj, Sabzinándí, Alipur, Nangloi-Ját, Najafgarh</td>
<td>Sadr Rázárr, Mákbará Páik in Bálëli, Naglí, Singhóla, Nathupur, Alipur, Sárhi Sítá Rám, Gárhi Pírán, Mundká, Tíkri, Tíhar, Nizám-ud-dín, Mákbará Sáfdár Jang</td>
</tr>
<tr>
<td>Sunipat</td>
<td>Rai, Lársluí, Sunipát</td>
<td>Kimásprúr, Bahalgarh, Rai, Murthal, Gárhi Kalán, Bari, Lársluí</td>
</tr>
<tr>
<td>Ballabgarh</td>
<td>Mahráulí, Fárídábád, Ballabgarh, Baddrupur, Bassánt, Majhali, Chháinsá hôr</td>
<td>Fáttehpúr Asaulá, Taláb Kishándás, Pulpurhyá, Páli, Dhaují, Síkri, Barth</td>
</tr>
</tbody>
</table>

There are cattle-pounds at the following thánas: Alipur, Nangloi, Najafgarh, Rai, Lársluí, Sunipát, Mahráulí, Fárídábád és Ballabgarh. There are also cattle-pounds at Chhánsá hôr and Baddrupur, where there are no thánas. There are canal cattle-pounds at the following places: Sardháná, Jún, Jauntí, Chóta Thána, Gángatóli, and Sárarí Rahullá Khán.

The district lies within the Ambála police circle, under the control of the Deputy Inspector-General of Police at Ambála.

The District Jail is an old building, formerly a séráí, several hundred yards outside the Dehli Gate on the Baddrupur road; the number of prisoners is shown in the margin, and averages about 367 criminal and 67 civil prisoners.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Jail population</th>
<th>Daily average</th>
<th>Total number of civil prisoners for the year</th>
</tr>
</thead>
<tbody>
<tr>
<td>1875</td>
<td>1,217</td>
<td>223</td>
<td>84</td>
</tr>
<tr>
<td>1876</td>
<td>1,119</td>
<td>236</td>
<td>108</td>
</tr>
<tr>
<td>1877</td>
<td>1,230</td>
<td>232</td>
<td>59</td>
</tr>
<tr>
<td>1878</td>
<td>1,318</td>
<td>247</td>
<td>40</td>
</tr>
<tr>
<td>1879</td>
<td>1,376</td>
<td>246</td>
<td>66</td>
</tr>
<tr>
<td>Average</td>
<td>1,491</td>
<td>237</td>
<td>67</td>
</tr>
</tbody>
</table>
Table XL gives statistics of criminal trials, Table XII of police enquiries, and Table XLII of convicts in gaol for the last five years.

In this district there are no tribes proclaimed under the Criminal Tribes' Act. Among the following castes, criminals are most numerous:

<table>
<thead>
<tr>
<th>Gújars</th>
<th>Rángars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gaurwahs</td>
<td>Tagus</td>
</tr>
<tr>
<td>Khaláits</td>
<td>Mewáits</td>
</tr>
<tr>
<td>Kanjars and Sánis</td>
<td>Gandhílas</td>
</tr>
<tr>
<td>Dhánaks</td>
<td>Bilóches</td>
</tr>
</tbody>
</table>

Gújars, Khaláits, Gaurwahs and Dhánaks give the most trouble Gújars commit cattle thefts and highway robbery. Khaláits chiefly confine themselves to shop-lifting, and obtain a livelihood by attending the numerous fairs which are held in Delhi City and neighbourhood, and stealing anything that they can lay hands on. They also wander about in gangs in the district, and pilfer from villages. They are not located in this district, but come from Gurgaon and neighbouring districts. Tagus also come from outside. They have no settled home in this district. They also attend fairs. Kanjars and Sánis have no fixed habitation. They live in chapers in the jungle, and frequent fairs and the public roads and commit thefts of small things from bathers and travellers. Among this class, the women are as criminal as the men. The Gaurwahs reside in the Ballabgarh tahsil. They are notorious cattle-lifters, and work in conjunction with the cattle-thieves of the Mirath and Bulandshahr districts in the North-Western Provinces, disposing of cattle stolen in these districts, and passing over to them for disposal, cattle stolen in the Delhi district. The Dhánaks of Rohat in the Sunipat tahsil are notorious thieves and housebreakers, and numerous complaints are made concerning them by the lambardárs of the surrounding villages.

The gross revenue collections of the district, for the last 14 years, so far as they are made by the Financial Commissioner, are shown in Table No. XXVIII; while Tables Nos. XXIX, XXXV, XXXIV, and XXXIII give further details for land revenue, excise, licence tax and stamps respectively. Table No. XXXIIIA shows the number and situation of registration offices. The central distilleries for the manufacture of country-liquor are situated at Dehli, Sunipat, and Ballabgarh. The cultivation of the poppy is forbidden in this district. Table No. XXXVI gives the income and expenditure from District Funds, which are controlled by a committee consisting of 28 non-official members selected by the Deputy Commissioner from among the leading men of the district, presided over by the Deputy Commissioner, together with the following official members—the Judicial Assistant Commissioner, the Assistant Commissioner, the Extra-Assistant Commissioner, the tahsildárs of the three tahsils, the Civil Surgeon, the Executive Engineer of the division, and the Inspector of Schools of the district. Table No. XLV gives statistics for Municipal taxation, while the Municipalities themselves are noticed in Chapter VI. The income from Provincial properties for the last five years is shown on the next page. The figures for the three latter years include the income of the Nazul properties of Dehli, Ballabgarh and Faridábd. There is no record of the income
derived from that in Dehli for the years 1877-78 and 1878-79; from that in the other two towns the income derived was Rs. 632 in 1877-78 and Rs. 400 in 1878-79. The ferries, bungalows and encamping grounds have already been noticed in Chapter IV, page 143, and the cattle-pounds in Chapter V, page 147.

<table>
<thead>
<tr>
<th>Source of Income</th>
<th>1877-78</th>
<th>1878-79</th>
<th>1879-80</th>
<th>1880-81</th>
<th>1881-82</th>
</tr>
</thead>
<tbody>
<tr>
<td>* Ferries with Boat-Bridges</td>
<td>6,149</td>
<td>5,455</td>
<td>4,083</td>
<td>4,121</td>
<td>3,823</td>
</tr>
<tr>
<td>* Ferries without</td>
<td>3,649</td>
<td>3,628</td>
<td>2,337</td>
<td>3,125</td>
<td>3,165</td>
</tr>
<tr>
<td>Staging Bungalows</td>
<td>2,544</td>
<td>2,588</td>
<td>2,846</td>
<td>3,095</td>
<td>3,337</td>
</tr>
<tr>
<td>Cattle Pounds (including fines on stray cattle)</td>
<td>1,980</td>
<td>1,331</td>
<td>1,713</td>
<td>2,041</td>
<td>2,054</td>
</tr>
<tr>
<td>Encamping grounds</td>
<td>2,641</td>
<td>1,785</td>
<td>1,641</td>
<td>1,654</td>
<td>1,885</td>
</tr>
<tr>
<td>Nazul Buildings (under District Officer)</td>
<td>3,356</td>
<td>3,187</td>
<td>2,885</td>
<td>2,994</td>
<td>2,347</td>
</tr>
<tr>
<td>&quot; held in trust by Municipalities</td>
<td></td>
<td></td>
<td>12,808</td>
<td>12,971</td>
<td>14,023</td>
</tr>
<tr>
<td>Total</td>
<td>19,910</td>
<td>17,974</td>
<td>23,333</td>
<td>29,064</td>
<td>31,719</td>
</tr>
</tbody>
</table>

* For details see Chapter IV.

The nazul property mostly fell into the hands of the Government after the Mutiny, and consists in many instances of objects of antiquarian rather than of utilitarian value, such as Humayun's Tomb, Safdar Jang's Tomb, the pillar generally known as the Kutab Minar, Mauza Kandrat (the ruins of one of the former cities of Dehli). Besides these there are other objects of public interest, such as the Purana Kila on the road from Dehli to Ballabgarh, the Kudsiyah gardens, the Roshanara gardens, the two forts at Ballabgarh and Faridabad, the Dehli city Kotwali, the police lines situated outside the Ajmír gate. A good many building sites in Dehli have fallen into the hands of Government, but in most cases those have been of small value, and have generally been sold. In some cases they have been handed over to the Municipality of Dehli where they are within the jurisdiction of that body. Besides this Government is either sole or part proprietor of 99 villages comprising 31,381 acres with an estimated revenue of Rs. 25,540. It consists mostly of land confiscated at the Mutiny from the properties of the Raja of Ballabgarh, and the Nawab of Jhajjar. They are fully described in the next section of this Chapter. Figures for other Government estates are given in Table No. XVII, and they and their proceeds are noticed in the succeeding section of this chapter, in which the land revenue administration of the district is treated of.

<table>
<thead>
<tr>
<th>Source of Revenue</th>
<th>1880-81</th>
<th>1881-82</th>
</tr>
</thead>
<tbody>
<tr>
<td>Surplus warrant (salebáns)</td>
<td>Rs. 779</td>
<td>Rs. 716</td>
</tr>
<tr>
<td>Malikádas or proprietary dues</td>
<td>1,716</td>
<td>2,025</td>
</tr>
<tr>
<td>Revenue fines and forfeitures</td>
<td>47</td>
<td>46</td>
</tr>
<tr>
<td>Other items of miscellaneous land revenue</td>
<td>412</td>
<td>640</td>
</tr>
</tbody>
</table>

Table No. XXIX gives figures for the principal items and the totals of land revenue collections since 1868-69. The remaining items for 1880-81 and 1881-82 are shown in the margin.
Table No. XXXI gives details of balances, remissions, and agricultural advances for the last fourteen years; Table No. XXX shows the amount of assigned land revenue; while Table No. XIV gives the areas upon which the present land revenue of the district is assessed. Further details as to the basis, incidence, and working of the current Settlement will be found in the next section of this Chapter.

Table No. XXXVII gives figures for the Government and aided high, middle and primary schools of the district. The high school is at Dehli, and consists of two parts, English and Vernacular. There are middle schools for boys at Najafgarh, Arab Serai, Palam, Mahrauli, Ballabgarh, Faridábád and Sunipat.

There are primary schools for boys in the following places in the, Dehli tahsíl: Arab Serai, Palam, Najafgarh, Purána Kila, Aliganj Serai Rahullá Khán, Madipur, Nangloí, Karalá, Kanjháloí, Jauntí, Tíhar Nángal, Riha, Bijwásan, Mitraon, Jharuunda, Bhawána, Narela, Shamspur, Alipur; in the Ballabgarh tahsíl, at Mahrauli, Ballabgarh, Faridábád, Mothki Masjíd, Chirágh Dehli, Badarpur, Tilpat, Bhopání Khán, Kherí Tagah, Gharura, Atáli, Mohána Sikia, Paota; in the Sunipat tahsíl, at Sunipat, Nagal Jakháuli, Kailáání, Murthul Bhatgunaí, Larsaúli, Ganaúr, Purkhas, Garhi Bráhminán, Rohat, Gohnáh, Kundal. There are primary schools for girls at Nizámul-dín and Ballabgarh. The district lies within the Delhi circle, which forms the charge of the Inspector of Schools at Dehli. Table No. XIII gives statistics of education collected at the Census of 1881, and the general state of education has already been described at page 53.

Besides these district schools, there are several owing their origin to private enterprise. Foremost of all comes the Anglo-Arabic School. It is supported by the proceeds of the Ihtimád-ul Daula endowment fund. Ihtimád-ul Daula, Nawáb Fázíl Ali Khán, prime minister in the Court of Oude, in 1829 endowed the Dehli College with the sum of Rs. 70,000. The income of the endowment has been applied exclusively to the education of the Muhammads of Dehli since 1872, when the present school was established. On the 31st March 1883 it consisted of—

1. Middle Department ... ... ... 30 boys
2. Upper Primary Department ... ... ... 89
3. Lower ... ... ... 187

Total 306 boys.

The next institution to be noticed is the Government Normal School for the training of vernacular teachers or students, who are sent up from all the districts of the Ambála circle for employment in the Vernacular Schools. On the 31st March 1883 there were 61 men under training. Attached to the Normal School is a Model School, consisting of a Lower Primary School. On the 31st March 1883 it contained 34 pupils. In addition to the schools mentioned above, there are the following aided schools: The Cambridge Mission College,
which contained at the close of the year 1882-83, nine pupils; the
numbers have since increased.

<table>
<thead>
<tr>
<th>School Type</th>
<th>St. Stephen's Mission High School</th>
<th>Middle School</th>
<th>Upper Primary School</th>
<th>Lower</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>46</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>105</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>464</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>625</td>
</tr>
</tbody>
</table>

The Anglo-Sanscrit School maintained by the subscriptions of
some of the Hindu gentlemen of Delhi. It contained on the 31st
March 1883:

<table>
<thead>
<tr>
<th>Department</th>
<th>Middle Department</th>
<th>Upper Primary Department</th>
<th>Lower</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
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<td></td>
<td></td>
<td>33</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>43</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>81</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>157</td>
</tr>
</tbody>
</table>

The S. P. G. European Training School: four pupils.
The S. P. G. Station School for Europeans and Eurasians: 21 pupils.
The S. P. G. Female Schools: 187 pupils.
The Baptist Mission Girls' School: 49 pupils.
The Baptist Mission Schools for low caste boys, 27 in
number, of which 16 are in the city of Delhi, and the
remainder in various places in the district within a day's journey
from head-quarters. On the 31st March 1883, they contained nearly
1,000 pupils.

The Mission Schools have already been described in Chapter III
(pages 63ff.). Below will be found separate accounts of the Delhi College
and the Industrial, Normal, District, and Anglo-Arabic Schools.
The Delhi College has ceased to exist since 1st April 1877.
It was abolished with a view to concentrating the higher
teaching power of the province at Lahore. Its abolition is
still much regretted by the inhabitants, and attempts have
been made, though as yet without success, to obtain funds for its
re-establishment by private subscriptions. It was originally a
college for the education of Musalmáns in Oriental literature,
science and art, and was established at Delhi in 1792, and supported
by subscriptions from the wealthy residents of Delhi belonging to
that creed. In or about the year 1824 this college was made the
foundation for a superior college, and taken over by Government,
who subsequently added to it an English Department, which was
called the Delhi Institution. The college thus formed and brought
under the control of Government was in 1829 endowed by a munifi-
cent donation of Rs. 1,70,000 by the late Nawáb Ihtimád-ul Daula,
then Prime Minister at the Court of Oudh, and a resident of Delhi.
To perpetuate the memory of the donor a marble slab bearing his
name and stating the amount of the donation was set up in 1840
by Government on one of the walls of Ghaziuddin Khán's tomb, with
which it appears a college had been associated, and in which the
college thus endowed was located. Subsequently the college, including
both the English and the Oriental Departments, was removed
to a more commodious building near the Cashmere Gate. Its first
principal was Dr. Boutas, who was succeeded by the eminent orient-
talist Dr. Springer. Mr. Cargill was the next principal, and after
him Mr. J. Taylor, who lost his life in Delhi at the outbreak of the
Mutiny through the treachery of a Muhammedan whom he trusted.
The Library and School were completely sacked during the Mutiny,
but many of the Oriental works were recovered after the outbreak
was quelled. A new institution was founded in 1858, and was
affiliated to the University of Calcutta in 1864. The old college
attained to great celebrity as an educational institution and pro-
duced many good scholars. Its pupils are to be found in positions
of trust throughout Upper India. It educated up to the degree
standards of the Calcutta University, and since 1868 some of the
highest places, both in the B. A. and M. A. examinations, have been
held by the students of this institution.

In the beginning of 1858, after peace was restored in Delhi, a
†tahsíli school was established in the building at present occupied by
the primary school in the Cháori Bázár; and in the latter part of the
same year this was converted into a District School, Master Rám
Chandr being appointed the first head master, and the expenses of the
establishment being borne by the Nawáb Fund. The school is held
in the large block of buildings between the dák bungalow and the
church, which was originally the residence of Nawáb Abdul Ahad
Khán, one of the Ministers of the Emperor Sháh Jahn. The com-
putd contains 3½ acres of land and a boarding house for rural
stipend-holders. The building consists of a large hall, which con-
contains the library, an examination room 90 × 211, and five good-
sized rooms for the high school classes, the drawing master, and the
Sanskrit teacher. It would appear that from the date of Lord
Lake’s annexation of the Delhi suubah in the beginning of the present
century up to the year 1842, the building continued to be used as the
Residency. From the latter year, up to the Mutiny, it was occupied
by the college classes and the principal. After the Mutiny, up to
1866 (when it was made over to the education authorities for the
use of the college classes), it was converted into quarters for a
battery of artillery. The school and its branches are under the
superintendence of a European head master assisted by four teach-
ers of English, Mathematics, and general knowledge, (of whom two
are Europeans,) an Arabic teacher, a Pandit, and three Persian and
Vernacular teachers. There is also a Librarian, in whose custody
is the Library of the extinct Delhi College. The foregoing are
employed in the High and Middle Schools only. In the Upper Primary
School, situated in the city, four English and three Vernacular teach-
ers are employed. The Lower Primary in the same building has
five Vernacular teachers, and in the three branch schools in different
parts of the city nine teachers are employed. Statistics for the last
five years are given at the top of next page.

A Normal School for training Vernacular school-masters was
established at Delhi in 1860, and in 1864 a similar institution was
amalgamated with it, which up to this time had existed at Ambála.
The Normal School is intended to train and instruct school-masters and
candidates for teacherships in the Primary Schools of the Ambála
circle of inspection, which includes the Delhi, Hissár, and
Ambála divisions. For several years previous to the opening
of the Central Training College at Lahore, the course of study extended over two years for Primary School teachers and a third year for those who were fitted to qualify for certificates of ability to teach in Middle Schools. At the present time no student remains under instruction for more than two years, and for those who have previously passed the Middle School examination, or in fact nearly all, the course lasts only one year. Teachers already in employ, and candidates for employment, are selected by Deputy Commissioners for training; while in the Normal School they revise and make themselves perfect in the subjects of study prescribed for Vernacular Schools, and are besides instructed in the art of teaching. There is a small practical school in connection with the Normal School, in which the students all take their turns as teachers under the supervision of one of the staff. The Normal School occupies a hired building known as the Kalán Mahal, or Kala Mahal near the great mosque. Besides the class rooms, there are chambers for about fifty students, the usual number in residence. The staff consists of a head master and three teachers, one of whom has to superintend the practical school. The statement at the top of next page shows the expenditure, number of students, and examination results for five years.

On the 2nd January 1883, at the instance of Colonel Holroyd, the Director of Public Instruction, at a meeting held in the Town Hall, it was resolved that— I. It was highly desirable to establish a School of Industrial Art at Delhi, and that instruction should be given in the following branches: Drawing, carpentry, wood and stone-carving, plaster work, pottery, iron work, and carpet-weaving. II. That application should be made to the Municipality to supply the necessary funds. III. That a Museum for the exhibition of
Chapter V, A.

General and Military.

Normal School.

<table>
<thead>
<tr>
<th>YEARS</th>
<th>Expenditure</th>
<th>Number on the rolls</th>
<th>1st Grade</th>
<th>2nd Grade</th>
<th>3rd Grade</th>
<th>4th Grade</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1878-79</td>
<td>8,544</td>
<td>115*</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>1879-80</td>
<td>6,851</td>
<td>72</td>
<td>1</td>
<td>10</td>
<td>3</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>1880-81</td>
<td>5,590</td>
<td>62</td>
<td>1</td>
<td></td>
<td></td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>1881-82</td>
<td>4,783</td>
<td>64</td>
<td>1</td>
<td>10</td>
<td></td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>1882-83</td>
<td>4,708</td>
<td>60</td>
<td>No. 3rd class</td>
<td>Results not known yet.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Includes 48 students of the Model School attached to Normal School.

specimens of various trades and arts of pure Delhi manufacture should be formed. On Colonel Holroyd’s application, the Municipal Committee voted a lump sum of Rs. 3,000 for initial expenses, and a monthly grant of Rs. 250 for the establishment and the pay of pupils.

The Managing Committee accordingly opened the school on the 1st March in a house known as Amu Jan ka Diwan Khánah, near the Tahawwur Masjid, with a staff consisting of a manager, three carpenters, a smith, a weaver, and a carpet-weaver. Since the school has been opened, the attendance has averaged 28, viz., twelve carpet-weavers, twelve carpenters and four in the smithy. The carpet-weavers have already turned out fair work, and will exhibit probably this year in Calcutta. The boys employed in this trade are ’bhisties’ sons, chamars and Christians. The carpenters’ class is composed of carpenters’ sons. They have made the school furniture from designs furnished by the manager, and are learning freehand drawing. The smith class is a small one, and is composed of Christian lads. Owing to the difficulty of obtaining a teacher in the Punjab, the Committee propose employing an assistant teacher of the School of Art Bombay. Unfortunately the Lahore School of Art cannot supply one, though at one time it was expected that a competent draughtsman could be got from there. There are no female classes, and no examinations have been yet held; but in addition to the small sums paid daily to the boys, it is proposed to give scholarships by and bye when the school is more advanced. A large quantity of books on art, drawing, perspective, geometry and mechanics, as well as tools and a lathe, have been ordered from England; and when they arrive the school, with a good teacher, will undoubtedly make rapid progress and have increased attendance, as Delhi boys are very apt.

After the recapture of Delhi in 1857, a school was established on the ruins of the old Dehli College, which was at first supported entirely from the proceeds of the Nawáb Fund, and afterwards partly from that fund, and partly from Government grant. In 1872 it was considered advisable by the local Government to spend the income of the Nawáb Fund exclusively for the education of Musalmans, and
the school now designated the Anglo-Arabic School was established. The school has therefore been in existence in its present form for more than ten years, during which time it has made satisfactory progress. The numbers on the rolls on 31st March 1883 amounted to 306 with an average daily attendance amounting to 272. The school is under the control of the Department of Public Instruction, the Government being a trustee to the fund, and is managed by a committee consisting of ten Muhammadan gentlemen, four official members and a secretary. The boys attending the school are instructed in English and Vernacular, Arabic being an optional subject for those who desire to learn it. The school consists of a Middle Department comprising thirty pupils, and a Primary Department containing 276 boys. The school is held in a native building, which is sufficiently commodious. The school has passed forty-one students in the Middle School examinations since the date of its establishment. The staff consists of a head master and thirteen other teachers.

Table No. XXXVIII gives separate figures for the last five years for each of the dispensaries of the district, which are under the general control of the Civil Surgeon, and in the immediate charge of Assistant Surgeons at Delhi (the Central Dispensary) and at Sunipat, and of hospital assistants at two branch dispensaries at Delhi (the Lal Kua branch and Sadr Bazar branch), and at the Dispensaries of Ballabgarh, Faridabad, Najafgarh, Mahruali and the Delhi Eye Hospital. There is a Lunatic Asylum near the jail, and a Lock hospital of the first class in the city; the latter founded in August 1870. There is also a hospital for women and children managed by the S. P. G. Mission in Delhi, and a training class for native nurses under the same management. There is a large Civil Hospital in the town near the Jamma Masjid, capable of holding a large number of patients.

Before the Mutiny of 1857, the hospital was situated somewhere near the Fort, on the north side near a tank called the Laldigi. It contained eight in door patients, and but very little is known about it, as the records were all destroyed on the fatal 10th May 1857, when the Sub-Assistant Surgeon, Chimman Lal, a Christian and a Delhi Kayath by caste, fell the very first victim, being pointed out to the mutineer sowars by one of his establishment. The Civil Surgeon, Dr. Balfour, who escaped to Kailana, where he with others was protected by a lambardar Giána of that village, returned after the capture, and opened a small dispensary in the Ballimaran, putting a native doctor in charge. The dispensary remained in Ballimaran for three years, the old hospital having been demolished.

In 1861 the present hospital was completed under Dr. Smith's superintendence. It has accommodation for 28 males and separate quarters for five or six females. The building is conveniently situated for certain parts of the city, but is quite inadequate to the growing needs of Delhi, leaving aside the fact of its extreme unhealthiness, which has obliged the Civil Surgeon to rent a native house to keep operation cases in. It is, however, proposed to build a proper hospital outside the Lahore Gate on the Okhlal canal, which will be
convenient for the populous suburbs, as well as for the city. The
hospital is to contain 80 beds, and to have quarters for the staff, and
a female hospital and dispensary. This hospital will front the
Lahore Gate and be situated on the bank of the canal on a dry and
airy site. The Revd. Mr. Smith, of the Baptist Mission, first started
the Lâlkua Dispensary when Vice President in 1864, and the Sadr
Bazar Dispensary was founded by the Civil Surgeon, Dr. Smith, in
1862, Native Doctor Gholam Ahmad Khán having held charge for
the last 21 years.

The Lunatic Asylum founded in 1840, existed till 1861, when
it was broken up and the whole of the inmates transferred to
Lahore. From 1861 to 1867, the building was used for jail work-
shops, but in the latter year was again taken for the purpose for
which it was originally intended. The Asylum covers an oblong
plot of ground, 420 feet by 470 feet; it is situated on a high and
well drained position above the khâdar and about a mile from the
bed of the Jamná which runs to the east, towards which the buildings
face. The outside walls are composed, as are all the buildings of
the Asylum, of stone and lime mortar masonry; they are sub-
stantial and well built. The building consists of an office, observa-
tion wards, separate cells, hospital, work shops, principal ward,
and separate rooms, wards for women, and European wards.
There is room for males ... 85
" " females ... 15
Total... 100

The present staff consists of one Deputy Superintendent, one
hospital assistant, one head warden, eleven warders, one matron,
two assistant and menials. The general management of the Asylum
is as follows: The males sleep, either in the barrack, or in the
rooms in the central yard. Four keepers sleep in the barrack with
the patients. Criminals and dangerous lunatics are confined
separately at night. Both the female warders pass the night with
female patients. The whole of the inmates are awoke about sunrise
and are taken out, and after a time, varying with the seasons,
those that will work go in their various employments. They have
their morning meal at 10 A.M., and rest till about 2; and then
working till 5 P.M., when they are bathed and washed in summer
and have their evening meal; after dinner they amuse themselves
with musical instrument and cards, &c., till sunset or dark; when
they go to bed. The following figures show the working of the
Asylum for the last five years.

<table>
<thead>
<tr>
<th>Year</th>
<th>Cash expended</th>
<th>Value of article received from manufacture department</th>
<th>Total Cash</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1878</td>
<td>9,116</td>
<td>134</td>
<td>9,250</td>
<td>116</td>
<td>29</td>
<td>145</td>
</tr>
<tr>
<td>1879</td>
<td>8,843</td>
<td>653</td>
<td>8,996</td>
<td>94</td>
<td>24</td>
<td>118</td>
</tr>
<tr>
<td>1880</td>
<td>7,793</td>
<td>447</td>
<td>8,240</td>
<td>76</td>
<td>19</td>
<td>95</td>
</tr>
<tr>
<td>1881</td>
<td>9,147</td>
<td>662</td>
<td>9,810</td>
<td>85</td>
<td>20</td>
<td>105</td>
</tr>
<tr>
<td>1882</td>
<td>10,147</td>
<td>507</td>
<td>10,644</td>
<td>92</td>
<td>22</td>
<td>114</td>
</tr>
</tbody>
</table>
There is a large church at Delhi built by Colonel Skinner. A chaplain is generally posted to the station, and besides this there are three Missions attached to Delhi, the Society for the Propagation of the Gospel, the Cambridge Mission, and the Baptist Mission. There is also a Roman Catholic Chaplain. In addition to the church there are three other places of worship, one belonging to the S. P. G. and Cambridge Mission, one, to the Baptist Mission, and one to the Roman Catholic Church, the latter being for the benefit of the garrison in the fort.

The portion of the East Indian Railway which runs through the district is in the charge of the Deputy Traffic Superintendent, Allahábád, while that of the Sind Panjáb and Delhi Railway is in the charge of the Traffic Superintendent at Lahore. That part of the Rajputana-Malwa Railway running through the district is controlled by the Manager living at Ajmir. The head offices of the three railways are at Calcutta, Lahore and Ajmir, respectively. The head-quarters of the Rewari-Firopzúr Railway are also at Delhi. The Western Jamná Canal, as far up as Rér, is under the charge of the Executive Engineer, Delhi Division, whose head-quarters are at Delhi. The Superintending Engineer of the Canal also has his head-quarters at Delhi. The Agra Canal is under the control of the North-Western Provinces. This is under the charge of the Executive Engineer whose head-quarters are at Delhi. It is under the general control of the Superintending Engineer, 3rd Circle of Irrigation, North-Western Provinces, whose head-quarters are also at Delhi. The Grand Trunk Road north of Delhi is under the Executive Engineer, General Branch at Delhi. He is subordinate to the Superintending Engineer, General Branch at Jálándhar. The military buildings are in charge of the Executive Engineer, Military Works at Mirath, and the Superintending Engineer, Military Works, also at Mirath. The Telegraph lines and offices of the district are controlled by the Telegraph Superintendent of Ambálah, and the Post Offices by the Superintendent of Post Offices at Delhi.

The only military station in the district is the cantonment of Delhi, situated inside the walls, about two miles from the Civil Lines, and the Native Cavalry lines, situated close to the Civil Lines. The Cantonment is situated partly inside the fort, and partly outside. The ordinary garrison of Delhi consists of one garrison battery, one wing of a British Infantry Regiment, and one Regiment of Native Infantry. The Cantonment forms part of the Mirath Division, and the troops are under the command of the General Officer Commanding at Mirath. The total garrison of the district, as it stood in July 1882, is shown in the margin. The figures are taken from the Quarter-Master General’s Distribution List for that month, and include those who are sick or absent. In Delhi, there being no Government Storage Depot, or Manufactory of warlike stores, the
Chapter V. A.  
General and Military.  
Cantonments, troops, &c.

defences are mainly confined to the double object of commanding the city, and protecting the Railway communication across the Jamná. This is at present secured by the Fort, and by a Garrison consisting of:

1 Battery Garrison Artillery.  
4 Companies of European Infantry.  
1 Regiment of Native Infantry.

the Europeans residing in the Fort, and the Native Regiment in the adjoining lines of Daryá Ganj. The Fort wall is about 1½ miles in circumference, and on the east side, where coincident with the city wall, consists of a simple vaulted drop of 20 feet to the bed of the Jamná, the remainder being a masonry wall 40 feet high with a double tier of loopholes, and protected by a vaulted ditch 12 feet deep with a covered way and glacis. The two main gates, the Lahore Gate on the west, and Delhi on the south, are protected by rectangular masonry envelopes armed with ordnance, firing through embrasures. The flanks of these envelopes spring from the enceinte, which commands them by ten feet. On the north side is the important out-work of Sálimgarh, separated from the enceinte by a small channel of the Jamná 30 yards wide, spanned by a masonry bridge. This work has an earthen parapet with stone revetment, 25 feet high. Its interior is commanded from the enceinte and the Railway passes along the level of its terre pleine, entering by a masonry bridge over the small channel of the Jamná at the west, and passing directly on to the main Jamná bridge on the east side. On each of the main gate envelopes are mounted:

Two 24-pr. ...
" 8-inch ...
" 8-inch ...

... Smooth-bore guns
... Howitzers
... Mortars

which both command the town and sweep the ditch. On an indicated portion of the N. face of the enceinte are two 8-inch howitzers sweeping the line of Railway in opposite directions, and in Sálimgarh are two 24-pr. smoothbore guns commanding the bridge and river, and one 8-inch howitzer sweeping the main exit from the town at the east, whilst finally within the fort are four brass 9-pr. field guns, and two 12-pr. brass howitzers. The total ordnance thus available is:

Six 24-pr. ...
Seven 8-inch ...
Four 8-"
Six ...

... 8. B. Guns
... Howitzers
... Mortars
... Field pieces

for which the requisite stores and 200 rounds per gun are maintained within the fort. The fort is commanded from the Ridge at distances varying from 1,000 to 3,000 yards, and the view of the intervening ground is much interfered with by foliage and buildings, but the glacis gives a good, clear field of fire round the wall for 500 yards, except at the north-west, where considerable clearing would be necessary in anticipation of a siege. A scheme for rearmament of the fort, including rifled 64-pr. and 40-pr. guns, also six rifled howitzers, has been matured, and some of the emplacements on the eastern face prepared, but this will not be taken in hand till
that at Agra is completed. Within the fort is ample barrack accommodation for 250 additional Europeans and considerable ancient storage-room, but no supplies or transport are maintained, except to suffice for the current routine requirements of a stationary garrison.

There is is one Company of the 1st Punjab Volunteer Rifles, viz. the F. company stationed here, whose head-quarters are to Lahore. It is recruited principally from the European and Eurasian community of Delhi, except Railway employés, who join their respective Railway Corps. The enrolled strength of the Company on the 1st April 1883 was about 37.

SECTION B.—LAND AND LAND REVENUE.

The early revenue administration of the district was crude, not to say arbitrary. The great idea of successfully managing the revenue appears to have been to put strong pressure on subordinates, beginning at the tahsildar, who was held personally responsible for balances. This pressure was passed on to the zamindars in the shape of quartering servi, on the villages till the revenue was paid. Under such circumstances, it was not strange that complaints should come up from time to time that “cultivators in whole sets of villages are abscinding en masse,” either during or at the end of the short lease given them. It was considered a measure of relief to proclaim that “Government would take only Rs. 1 a kacha bigha in the Khadar lands and 12 annas in the Bāngar. These indulgent rates give about Rs. 4-12 and Rs. 3-10 as the incidence per acre. Reports of distressed villages mentioned in 1824 that, Chatera Bāhārdarpur (which has just been re-assessed at Rs. 860) paying Rs. 1,400 should pay Rs. 500; “Mallah Mazra, assessed at Rs. 2,180, beats Chatera Bāhārdarpur hollow in poverty and privation.” Of Kimāshpur assessed at Rs. 4,130, the “zamindars are tolerably intimate with poverty”; while another village, Atāel, “has not a tale to tell nowadays, for it is deserted!” In 1826, statistics of some villages in Sunpat tāhsil are given, which may be usefully compared with corresponding data, as obtained at the Regular Settlement, 1842, and now during the operations recently concluded. The figures are given on the next page.

The nature of the early revenue arrangements has already been described as very summary. They appear to have been made as much as possible on the basis of existing arrangements, without considering whether those assessments were originally just or not, or whether changed circumstances did not make it necessary to modify them materially. Of course when a village, or a set of villages broke down entirely, and the cultivators absconded in a body, it became obviously the only thing to do to remodel, and probably to moderate the assessment. And in this way, Settlement operations were always more or less in progress, the agreements being intended apparently to last only for a few years, or until they should break
Summary Settlements.

<table>
<thead>
<tr>
<th>VILLAGES</th>
<th>Year</th>
<th>Inhabitants</th>
<th>Cultivation</th>
<th>Ploughs.</th>
<th>Wells</th>
<th>Cattle</th>
<th>Total Area</th>
<th>Cultiv.</th>
<th>Land settled in 1871-72</th>
<th>Subsequent</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.—Pabuara</td>
<td>1826</td>
<td>97</td>
<td>41</td>
<td>17</td>
<td>13</td>
<td>82</td>
<td>2,636</td>
<td>2,236</td>
<td>850</td>
<td>850</td>
<td>704</td>
</tr>
<tr>
<td>2.—Chhidya.</td>
<td>1827</td>
<td>42</td>
<td>13</td>
<td>10</td>
<td>5</td>
<td>26</td>
<td>1,060</td>
<td>740</td>
<td>820</td>
<td>2,000</td>
<td>1,025</td>
</tr>
<tr>
<td>3.—Yasafpur</td>
<td>1826</td>
<td>106</td>
<td>17</td>
<td>36</td>
<td>36</td>
<td>148</td>
<td>533</td>
<td>508</td>
<td>680</td>
<td>581</td>
<td>570</td>
</tr>
<tr>
<td>4.—Ghasioli</td>
<td>1826</td>
<td>233</td>
<td>231</td>
<td>234</td>
<td>24</td>
<td>210</td>
<td>1,014</td>
<td>1,344</td>
<td>1,200</td>
<td>1,900</td>
<td>1,300</td>
</tr>
<tr>
<td>5.—Ghayaspur</td>
<td>1826</td>
<td>164</td>
<td>23</td>
<td>10</td>
<td>10</td>
<td>121</td>
<td>2,300</td>
<td>1,700</td>
<td>1,300</td>
<td>1,400</td>
<td>1,300</td>
</tr>
<tr>
<td>6.—Bunera</td>
<td>1826</td>
<td>261</td>
<td>236</td>
<td>238</td>
<td>238</td>
<td>1,137</td>
<td>1,517</td>
<td>1,272</td>
<td>2,000</td>
<td>2,000</td>
<td>1,302</td>
</tr>
<tr>
<td>7.—Pabuara</td>
<td>1826</td>
<td>346</td>
<td>29</td>
<td>23</td>
<td>236</td>
<td>216</td>
<td>3,237</td>
<td>2,291</td>
<td>1,260</td>
<td>1,400</td>
<td>1,100</td>
</tr>
<tr>
<td>8.—Bunera</td>
<td>1826</td>
<td>375</td>
<td>67</td>
<td>69</td>
<td>46</td>
<td>253</td>
<td>1,045</td>
<td>896</td>
<td>549</td>
<td>549</td>
<td>440</td>
</tr>
<tr>
<td>9.—Bunera</td>
<td>1826</td>
<td>353</td>
<td>77</td>
<td>60</td>
<td>47</td>
<td>253</td>
<td>1,045</td>
<td>896</td>
<td>440</td>
<td>549</td>
<td>440</td>
</tr>
</tbody>
</table>

But in the earlier period it is not uncommon to find years noted as taahil khām, showing the assessment to have broken down.* Under such circumstances, farms naturally were common, and when they broke down direct management had to be resorted to with very significant results. Thus, in 1824, in an occasional report, 48 villages are mentioned as held in farm; while, in about the same year, 39 villages which had been assessed at Rs. 70,005, when held under

* The village of Bidhauki, for instance, experienced the following vicissitudes of assessment:—

| From 1819-20 to 1822-23 | ... | ... | ... | ... | Rs. 2,250 |
| From 1823-24 to 1824-25 taahil khām, average | ... | ... | ... | ... | Rs. 1,774 |
| From 1825-26 to 1825-26 | ... | ... | ... | ... | Rs. 2,390 |
| From 1830-31 to 1832-33 | ... | ... | ... | ... | Rs. 2,222 |
| From 1833-34 to 1844-43 | ... | ... | ... | ... | Rs. 1,905 |
| From 1845-44 to 1873-74 | ... | ... | ... | ... | Rs. 1,651 |

This looks as though there had been considerable over-assessment at first; on the other hand in a village close by, Bāgru, a rapid increase was made.

| From 1817-18 to 1825-26 lit paid | ... | ... | ... | ... | Rs. 1,651 |
| From 1825-27 to 1833-34 | ... | ... | ... | ... | Rs. 1,659 |
| In 1834-35 | ... | ... | ... | ... | Rs. 2,286 |
| In 1835-36 | ... | ... | ... | ... | Rs. 2,857 |
| From 1835-37 to 1843-44 | ... | ... | ... | ... | Rs. 3,576 |
| From 1844-45 onward | ... | ... | ... | ... | Rs. 3,900 |
direct management, brought in only Rs. 50,544. In the case of nine
villages, the leases aggregating Rs. 32,131 had been cancelled
by the second member of the Board, and the khām collections in the
following year reached only Rs. 13,375!

It would appear, then, that, up to the Regular Settlement,
Sunipat shared the misfortunes of Pānīpat. The summary assess-
ments were equally harsh, the measures taken for realisation were
equally oppressive and unsuccessful. In fact, in 1829 the tahsil was
so badly in debt to the Treasury, that Government adopted the common
sense remedy of repudiating its own exactions by striking off the
large balances then existing, which were indeed practically irrecover-
able. There is, however, in the office a manuscript report on Pānīpat
and Sunipat, signed by J. Lawrence, in which notes are made on each
village with recommendations for new assessment. These notes
appear to be in Mr. Fraser’s hand writing. The following extracts are
of some interest:

"Sunipat Bāngar is the finest, most populous, and best cultivated
parganah in the district. It contains 97 khālas villages, of which 77 are
irrigated from the canal, and the greater part of the remaining 20 have
more or less irrigation from wells. Water varies, on an average, in depth
from 35 to 70 feet, but most of the villages without the canal are at the
junction of the parganah with the khādar or low lands, and water therefore
is seldom more than 35 feet deep. They could all have the canal, but the
outlay of capital is more than small villages at a distance can afford, and to
those adjoining the Khādar it is not worth the expense. Canal irrigation
is carried to a very considerable extent, probably exceeding half the whole
cultivated area. Independent of the actual amount of irrigation, every
village benefits more or less in proportion to its distance from the canal,
the constant percolation from it affecting the soil, and increasing its pro-
ductive powers most surprisingly. Wells to a considerable distance which
were formerly dry are now amply supplied with water. The population
of the parganah bears a very good proportion to the area, and at the same
time is very equally spread over its surface. This circumstance, and its
extensive irrigation, have rendered it a perfect garden. You may ride for
miles, and see nothing but the most splendid cultivation. The survey
returns of 1825 give an area of 1,05,381 acres of culturable land, of which
69,692 acres was then cultivated. Irrigation from the canal has since
probably doubled, and of course the cultivation has greatly increased. The
revenue of Sunipat Bāngar of 1243 Fasli, was Rs. 2,57,549-9, which
gives the acreage rate of Rs. 2-0-74, and Rs. 2-15-2 on the then cultivated
land. With reference to its mālguzārī area, it is the highest assessed
parganah in the district; with regard to its resources, or its cultivation,
the lowest."

It will be noted how prosperous the condition of the country
appear to have been at the time (1836).

In 1842 a Regular Settlement of Sunipat was made by Mr.
Edmonstone, the proposals of Mr. Fraser, who had been entrusted
with the task in the first instance, being disallowed. That Settle-
ment gave a reduction in the Bāngar of Rs. 2,949 and in the Khādar
of Rs. 19,761, on the regular Government demand. The payments,
however, on the cesses and police were increased, in the Bāngar by
Rs. 10,051, in the Khādar by Rs. 4,908. So that the net result on
the whole tahsil was a reduction of Rs. 7,751 as shown on next page.
Chapter V. B.  
Land and Land Revenue.

The Regular Settlement of Sunipat.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Former Regular Settlement</td>
<td>2,62,131</td>
<td>11,603</td>
<td>...</td>
<td>...</td>
<td>2,63,724</td>
</tr>
<tr>
<td>Regular Settlement</td>
<td>2,49,183</td>
<td>12,462</td>
<td>2,618</td>
<td>6,564</td>
<td>2,70,836</td>
</tr>
<tr>
<td>Khâdar</td>
<td>1,27,801</td>
<td>5,645</td>
<td>...</td>
<td>1,83,946</td>
<td></td>
</tr>
<tr>
<td>Regular Settlement</td>
<td>1,68,040</td>
<td>6,394</td>
<td>1,135</td>
<td>3,924</td>
<td>1,81,293</td>
</tr>
<tr>
<td>CHANGE ON TOTAL TAHSEL</td>
<td>-22,710</td>
<td>+718</td>
<td>+3,753</td>
<td>+10,488</td>
<td>-7,751</td>
</tr>
</tbody>
</table>

Mr. Edmonstone considered these reductions necessary. "It was ascertained," says he speaking more particularly of the Khâdar, "that the greatest difficulty had been invariably experienced in realizing the demands of Government; that, notwithstanding strenuous and well sustained efforts, the district officers and their subordinates had been baffled; and that balances had been frequent and large."

Relief was sufficiently given only in the Khâdar—the assessment there with one or two exceptions, for which there are especial reasons, was moderate, and its results has been a success. The Bângar assessment was too high; that is, for a continuance. The soil then must have been still in its first burst of glorious fruitfulness under canal irrigation. The sight of a good Bângar village then must indeed have been one to inspire confidence; the shor was a very imperfectly understood evil, and its power of expansion could not be foreseen. So the heavy rates of Rs. 3-2 and Rs. 1-10 were levied on the nahri and bârdâni lands with confidence, and the Settlement Officer was able to predict "a speedy and perfect restoration of the parganah (Bângar) to that state of prosperity which has hitherto distinguished it." These expectations were partly realized. The palmy days of the Bângar were probably the first ten years of the Regular Settlement. Enormous irrigation was carried on, and as yet it had not made its slowly, but surely working result felt. As years went on, however, the calamity became apparent, and the series of reductions began, which in all amount to nearly 23,000 rupees.*

After this there were no more reductions, doubtless because the end of the Settlement term was drawing near. Meanwhile the Khâdar was going on favourably; there seems reasons to believe that throughout the thirty years of Settlement its development has been steady and decided. Like the "happy country" of classic reference, its annals are a blank, or nearly so; the total balances being Rs. 2,942, an insignificant amount which remained unpaid on the one or two villages which by some oversight had remained heavily burdened, and even these came short only in the bad years, 1860-63. The balances in the Bângar too were very insignificant, Rs. 1,456; but there was an ever increasing and much more destructive loss than that of money going on, the effect of which is only now seen. The results of the Settlement working may thus be summed up. For the Bângar, bad, because the ground and the men cultivating it are not in so good condition as at the beginning.

* There was a recovery in 1872 of 1,048 rupees, levied on some shor land in Thâna Khurri, renovated by canal-sitting—a most interesting and pretty successful experiment.
For the Khádar, good, because the ground is not injured, nay in some respects better, and the men too are better off now than in 1842.

In the central division there was a Settlement by Mr. J. H. Taylor which is alluded to by Mr. Lawrence in reporting the Regular Settlement of 1844, but it does not appear in what year this was made. The arrangements would seem to have been slightly more permanent than in Sunipat, but the number of farms shows that the zamindârs were not happy under them. Mr. J. Lawrence, in his report of 1844, on the Regular Settlement then made by him, says:

"Of 346 villages, the engagements of 214 are made with the proprietors, and 132 with farmers; of these latter all but 40, which continue until the end of Settlement, will gradually, during the next eight years, revert to the owners. The number of farming leases is no doubt an evil, but it appears to have been an unavoidable one. The practice seems always to have prevailed in the district to a great extent. Indeed I believe there have always been more farming leases here than in all other districts of the division put together."

The assessment he reported for these 346 villages was Rs. 3,57,852, being a decrease of Rs. 36,984 or nearly 10 per cent. on Mr. Taylor's jama of Rs. 3,94,836; and the incidence per cultivated acre of the revised amount was Rs. 2-0-9. That of the southern parganah, which included the hilly villages near Mahrauli, was Rs. 1-11-7, as against Rs. 2-5-5. In comparing these results with the present tahsil the partial difference in limits must be remembered. This relief was considerable, and doubtless was necessary; but if so, it is not easy to understand the strong terms in which the prosperity of the country is spoken of. The report says:

"In a flourishing parganah on this side the river, we have no large zamindâr with his lac or two lacs of annual income; but on the other hand we have thousands of small proprietors each with his brood mare, his buffaloes, his oxen, in short, with everything that marks a comfortable position in life. In no part of the Western Provinces, of which I have had experience, are the tenures so complete and so well recognized as here; no district where the ancient village communities are in such excellent preservation, or where the practice of our civil courts has hitherto done so little harm."

Since Settlement there is not much to record of this part of the district. Since the Mutiny the balances have been Rs. 56,381, the suspensions Rs. 99,782, and the remissions Rs. 21,368, giving for the yearly average, as percentages on the annual demand, balances 1-6 per cent. suspensions 1-7, and remissions 4 per cent. Before the Mutiny, under an authority not to be ascertained, reductions were given to the amount of Rs. 3,874; and after the Mutiny it was considered necessary further to give relief in certain villages, especially those belonging to the confiscated estates of the rebel Nawâb of Jhajjar. The amount thus remitted was Rs. 7,541, which in addition to the sum above-mentioned, gives Rs. 11,415 as the total amount reduced since Settlement.

Of Ballabgarh, 126 villages belonged to the Râja of Ballabgarh and first came into our hands after the Mutiny. The first Settle-
ment of these was made for Rs. 1,55,701 for one year; then came a second of three years at Rs. 1,21,440; and then one for seven years at Rs. 99,212. In a manuscript report by Mr. Cooper, Deputy Commissioner of Delhi, of 1861, it is said:—

"The parganah came under attachment in September 1857. Notwithstanding rebellion abroad, and the agitation and turmoil round Delhi, agriculture went on with characteristic indifference to political strife, and the crops sown in June and July of 1857 were peacefully reaped in October. What is more, the heavy instalment of revenue of the deposited chieftain was promptly paid up to to the last pie. A Summary Settlement was once made upon the average of ten years’ revenue collections according to the Raja’s accounts, on a total of Rs. 1,68,151-8-0.”

This jama referred to 134 villages, eight of which had been subsequently transferred to Gurgaon and Bulandshahr. Mr. Cooper goes on to observe:—

"As might have been expected, the late chief’s collections were very heavy. In the year 1855 he had absolutely laid a tax of Rs. 1,97,000. The usual consequence ensued; half the villagers deserted, and the enraged chieftain rack-rented the remainder. The smallest amount, in a very bad season, was Rs. 1,26,000. In such a year, one-half would, under our system, have been collected. The assessment now sanctioned is Rs. 1,29,849. The calculations were thus:—

| Five years average | 1,60,355 |
| 12 years do. | 1,75,568 |
| Summary Settlement | 1,69,538 |
| By rates | 1,62,502 |
| Extra Assistant’s proposals | 1,52,912 |
| Revised and sanctioned | 1,29,849 |

"The reduction on the Summary Settlement amounts to nearly Rs. 40,000. The result is a happy mean between the heavily assessed southern parganah, and the very light rates of the adjoining parganah Gurgaon.”

The seven years’ Settlement was made by Bansi Lal. The other eight villages, not regularly settled, were jügirs. Of the 148 villages of Regular Settlement:—

Mr. Wood gives the summary jama as Rs. 1,06,380
As the jama stood before the Mutiny 94,089
The demand before revision 92,829
After the Mutiny a reduction of 2,226 had been given.

Among these 149 villages, must be reckoned those of the parganah Páli-Pákal. This parganah (see printed report of about 1841 by G. Barnes) was, at the conquest of Delhi, given “by General “Lord Lake to the Raja of Ballabgarh, for the purpose of defraying “the expenses of a police establishment to patrol the road between “Delhi and Palwal, which at that time was lined on either side by “dense jungle, and infested with thieves. The original grant was simply “for life; but, on the application of the Resident of Delhi, the “parganah remained in the possession of the Ballabgarh family till “the death of Kanwar Ráj Singh in 1832, A. D. On its lapse, the “parganah comprised 43 villages, of which 18 were entirely removed “from the main body of the parganah, and occupied isolated situations “within the limits of the adjacent division.” Twenty-five of the old set were kept in the parganah by Mr. Barnes, together with two from
Sohna,* while the others were distributed among the neighbouring parganahs. Mr. Barnes, in the report referred to, gives a concise and graphic account of the circumstances of this part of the district. It would seem that the Summary Settlement here was made in 1832, and that W. Fraser, Commissioner of Delhi in 1834, made a Settlement for 20 years. Mr. Barnes’s revision thus broke in half-way on this term. The jama assessed by him was Rs. 25,304, being a reduction of Rs. 5,380 on Mr. Fraser’s Settlement. Of this tahsil as a whole it may be said that the previous assessment, though unequal in incidence in different parts, was, in 1872, when the operations of the recent revision began, decidedly light.

The collections of revenue for the district under the Settlements were revised, for 1877-78 (the last year in which the old arrangements remained in their entirety), fixed land revenue, Rs. 8,80,170; fluctuating and miscellaneous land-revenue, Rs. 12,940; local rates Rs. 59,308.

The district of Delhi was placed under revision of Settlement by Punjab Government Notification 119 of 29th January 1872. At that time the distribution of villages among the three tahsils was as follows: Ballabgarh 282, Delhi 305, Sunipat 211, total 798 villages. During Settlement changes were made which have been detailed in Chapter II, page 27. The measurements were made on 810 villages, and assessments were announced on these; but subsequently three estates were carried over to Bulandshahr, leaving only 807 villages in the district† and 280 in Ballabgarh. Of the 798 villages put under Settlement there were‡ 600 which had already been under a regular Settlement at different times, while 198 had been under Summary Settlement only. By tahsils as follows:—

<table>
<thead>
<tr>
<th>Tahsil</th>
<th>Ballabgarh</th>
<th>Delhi</th>
<th>Sunipat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Previously under Regular Settlement</td>
<td>145</td>
<td>244</td>
<td>208</td>
</tr>
<tr>
<td>Summary</td>
<td>194</td>
<td>61</td>
<td>3</td>
</tr>
</tbody>
</table>

Of the Summary Settlement villages in Ballabgarh, 126 had belonged to the confiscated territory of the Raja of Ballabgarh. The eight remaining were jagirs, or had been held in private property by the king of Delhi. Of the 61 in Delhi, 7 had belonged to the Nawab of Jhajjar, 13 to the jagir of Mirza Moghal Beg, 3 to the jagir of Raja Jisukh Rai, 11 to the king as private property, 8 to Ramnath Palgir, 5 to the king of Oudh, 4 to the Nawab Bahadar Jang Khan, and the remainder to separate jagirdars. The three villages in Sunipat were also jagirs. A detailed list of all villages for the first time under Regular Settlement in 1872 will be found in Appendix XV of Mr. Macneachie’s report.

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* This makes 27: the names of these were:—


† Its boundary with the North-West Provinces district of Mirath and Bulandshahr had been determined as the deep stream of the river Jumna. [See Notification No. 4 of January 3rd, 1870, Punjab Gazette.]

‡ In the first Notification the number was given as 619, but under subsequent notifications 19 more villages in Delhi were considered as having been only summarily settled.
Settlement operations were conducted under the Land Revenue Act, XXXIII, of 1871 which came into force on January 1st, 1872, and the rules published by the Local Government in accordance therewith; the instructions for assessment were as follows:

"The general principle of assessment to be followed is that the Government demand for land revenue shall not exceed the estimated value of half the net produce of an estate, or in other words one-half the share of the produce of an estate ordinarily receivable by the landlord either in money or kind. In applying this principle in the case of the districts above named, where produce rents prevail, special attention should be given by the Settlement Officer to produce estimates.

"In estimating the land revenue demand, the Settlement Officer will take into consideration all circumstances directly or indirectly bearing upon the assessment, such as rent rates where money rates exist, the habits and character of the people, the proximity of marts for the disposal of produce, facilities of communication, the incidence of past assessments, the existence of profits from grazing and the like. These and other considerations must be allowed their weight.

"The gross assessments for each Settlement Circle having been framed by the Settlement Officer on the principles above indicated, revenue rates on soils may be deduced therefrom, and the proposed gross assessment, together with the proposed revenue rates, must be reported to the Government for preliminary sanction, and will, when sanctioned by the Local Government, form the basis of assessment of particular estates in the circle; but in the assessment to be ultimately adopted full consideration must be given to the special circumstances for each estate. The principle laid down in Rule I is to be observed in the assessment in each case."

The charge of the Settlement, as well as that of Karnál and Gurgán, was entrusted to Mr. Oswald Wood, who remained in charge of the Delhi Settlement till November 3rd, 1877, when he gave over to Mr. Channing. After this Mr. Channing held office for a short time, with Mr. Wilson as Assistant; and, on January 10th, 1878, Mr. Maconachie took over from the latter who had been in temporary charge. Mr. Maconachie brought operations to a close in 1880 and reported upon them in the same year.

The area is 385 square miles with 283 villages. Extreme length 30, and breadth 20 miles. The assessment circles were six; and are described by Mr. Maconachie in his report in great detail.

<table>
<thead>
<tr>
<th>Circle</th>
<th>Villages</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Khádar Bángar</td>
<td>76</td>
</tr>
<tr>
<td>II. Bángar</td>
<td>80</td>
</tr>
<tr>
<td>III. Dahí Saillábá</td>
<td>26</td>
</tr>
<tr>
<td>IV. Zerkohí</td>
<td>34</td>
</tr>
<tr>
<td>V. Khandrát</td>
<td>35</td>
</tr>
<tr>
<td>VI. Kohí</td>
<td>32</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>283</strong></td>
</tr>
</tbody>
</table>

The incidence of the revenue of the expired Settlement was, as a rule, distinctively light; and the increase of cultivation afforded an obvious presumption that a considerable increase of revenue was to be expected. This presumption was strengthened by the facts of the undoubted general development of the country; the improve-
ment of the roads and communications, especially by the construction of the Mathra road, which opens up the tahsil through its whole length; and the rise in price of agricultural produce. The return of prices shows a rise in price more or less decided in the case of every staple, and there is no doubt whatever that this means, in a considerable degree, a rise in value also. These, then, were the grounds for expecting a large increase in assessment. The countervailing facts were the want of thrift common in many, perhaps most, villages; the poor character of much of the new cultivation; the loss of dahar in some parts; and the deterioration of soil, whether by the deposit of sand from the hills, obstruction of drainage by the canal, or the flooding of alluvial land by the Okhlah weir.

The new assessment rates are shown below:

<table>
<thead>
<tr>
<th>Chak</th>
<th>Irrigated</th>
<th>Unirrigated</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By wells</td>
<td>Dakar, Rahel</td>
</tr>
<tr>
<td>I.—Khadar</td>
<td>2 12 0</td>
<td>1 6 0</td>
</tr>
<tr>
<td></td>
<td>2 12 0</td>
<td>1 6 0</td>
</tr>
<tr>
<td>II.—Banger</td>
<td>3 0 0</td>
<td>1 8 0</td>
</tr>
<tr>
<td>III.—Dahi</td>
<td>3 0 0</td>
<td>1 10 0</td>
</tr>
<tr>
<td>IV.—Zorkhi</td>
<td>2 12 0</td>
<td>1 6 0</td>
</tr>
<tr>
<td>V.—Khandrat</td>
<td>2 12 0</td>
<td>1 10 0</td>
</tr>
<tr>
<td>VI.—Kohi</td>
<td>2 8 0</td>
<td>2 0 0</td>
</tr>
</tbody>
</table>

The sanctioned revenue rates amounted to Rs. 2,36,646. Mr. Wood's detailed assessments reached Rs. 2,40,360. The total of the actual announcements was accordingly Rs. 2,32,130, that is, Rs. 4,516 below rates. The statement in the margin shows the result of the Assessment Chakwar in the Ballabgarh tahsil.

Mr. Maconachie writes:

"Viewed as a whole, the new assessment of the tahsil has raised the Government revenue by Rs. 27,577 or by 13.6 per cent. This includes the assessment of gardens and resumed mufis, and allows for reductions in appeal. The presumptions already mentioned, verified and strengthened by the results of minute village to village inspection, appear to warrant the increase taken; and there seems no reason to anticipate anything but a fair measure of prosperity for the tahsil in the future. The chief danger, of course, in a tract where such a considerable portion of the cultivation depends on rain, must always be drought, and this would be felt severely in several parts. The Kohi villages, lying high and dry, and the less protected villages in the Banger, would be the first injured; and if the want of rain continued, the weaker villages throughout the tahsil would..."
feel it. But unless this calamity occurs to a marked degree, there should be no difficulty in collecting the revenue."

Some changes were made in the number of villages in Delhi tahsil during Settlement, which are detailed in Chapter II. The number of villages now is 288, divided into the following assessment circles:

- I.—Khādār Bāngar
- II.—Bāngar
- III.—Dahrī Sālābā
- IV.—Zerkohī
- V.—Khandrāṭ
- VI.—Kohī

**Total**

288 villages.

The area of the tahsil is 425 square miles, and the greatest length and breadth are nearly equal at 25 miles, the average length 22 and breadth 19. A minute description of the several circles will be found in the Settlement Report.

The rates sanctioned for the several circles were as follows:

<table>
<thead>
<tr>
<th>Irrigated.</th>
<th>Unirrigated.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By well</td>
</tr>
<tr>
<td></td>
<td>Rs. As. P.</td>
</tr>
<tr>
<td>Khādār</td>
<td>3 4 0</td>
</tr>
<tr>
<td>Bāngar</td>
<td>0 0 0</td>
</tr>
<tr>
<td>Dahrī</td>
<td>3 0 0</td>
</tr>
<tr>
<td>Zerkohī</td>
<td>2 12 0</td>
</tr>
<tr>
<td>Kohī</td>
<td>2 4 0</td>
</tr>
<tr>
<td>Khandrāṭ</td>
<td>4 0 0</td>
</tr>
</tbody>
</table>

The results of the application of the rates are given below, together with the produce estimate, and the actual jama obtained by working out the detailed assessments:

<table>
<thead>
<tr>
<th>Chak.</th>
<th>Average of five years 1872-73</th>
<th>Produce estimates</th>
<th>Jama at Commissioner's rates</th>
<th>Jama at sanctioned rates</th>
<th>Jama announced</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>Khādār Bāngar</td>
<td>23,834</td>
<td>26,927</td>
<td>19,584</td>
<td>19,367*</td>
<td>20,871*</td>
</tr>
<tr>
<td>Bāngar</td>
<td>1,63,662</td>
<td>1,43,089</td>
<td>1,58,855</td>
<td>1,19,054*</td>
<td>1,17,756*</td>
</tr>
<tr>
<td>Dahrī</td>
<td>89,477</td>
<td>17,439</td>
<td>94,813</td>
<td>90,574*</td>
<td>87,826*</td>
</tr>
<tr>
<td>Zerkohī</td>
<td>22,114</td>
<td>25,468</td>
<td>25,092</td>
<td>25,025</td>
<td>25,270</td>
</tr>
<tr>
<td>Kohī</td>
<td>11,322</td>
<td>14,357</td>
<td>13,336</td>
<td>13,327</td>
<td>13,190</td>
</tr>
<tr>
<td>Khandrāṭ</td>
<td>8,237</td>
<td>12,462</td>
<td>13,150</td>
<td>11,612</td>
<td>10,550</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3,16,846</td>
<td>3,33,421</td>
<td>3,24,437</td>
<td>2,78,946</td>
<td>2,75,324</td>
</tr>
</tbody>
</table>

*That is at dry rates, not including owner’s rate as in the old jama. The last ten year’s average gives Rs. 48,158 for owner’s rate for the tahsil. The amount of ultimate jama is Rs. 2,76,324; the initial jama is Rs. 2,75,552, allowing Rs. 772 as deferred revenue on protective leases. This is reconciled with the amount shown here by making the following allowances:—Add to that amount Rs. 1,076 for
A special feature of the assessment in this tahsil was the formation of a chak Jhîl as already done in the neighbouring tahsil of Gurgâon. Five villages lying lowest in the Najafgarh jhîl were divided into two chaks, chak Jhîl and chak Mustakil. The latter only has in each case been assessed regularly. The arrangement for the chak Jhîl is that the land will be assessed only when cultivated at rates varying with the crop as follows:—Sugarcane, Rs. 6 per acre per annum to be taken only if the crop ripens.

Melons and nîñj jâwâr, Rs. 1-8 per acre per crop.

All other crops, Rs. 3 per acre per crop.

The cesses also are levied on the amounts thus due. These are the same rates as those used in Gurgâon. The system is popular. The villages were all suffering from over-assessment, or rather from inelasticity of assessment; and the relief given by adopting the new method was urgently required. The areas in each village of the chak Jhîl are given below:

<table>
<thead>
<tr>
<th>Name of Village</th>
<th>Mīmârî</th>
<th>Mâlguzarî Land.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Uncultivated</td>
<td>Cultivated</td>
</tr>
<tr>
<td>Bahlolpur Dâbar</td>
<td>561</td>
<td>24</td>
</tr>
<tr>
<td>Pântah</td>
<td>280</td>
<td>10</td>
</tr>
<tr>
<td>Zaimpur</td>
<td>149</td>
<td>1</td>
</tr>
<tr>
<td>Shikârpar</td>
<td>679</td>
<td>6</td>
</tr>
<tr>
<td>Gumânu Heri.</td>
<td>521</td>
<td>4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2,179</td>
<td>34</td>
</tr>
</tbody>
</table>

There are only two chaks in this tahsil, and their long boundary is for the most part easily defined. The Bângar lies to the west of the old bed of the Jamnâ, in the same way as the Khâdar lies immediately west of the present bed. A great part of the Khâdar, as before noticed, has probably been at different times under the flood or flow of the river, and the soil is generally more sandy than the Bângar; but there is an easily traced boundary running almost due north and south through the tahsil, where the Bângar begins with a rise, more or less sharp, to the west. For about half way

gardens separately assessed, and Rs. 246 for resumed wâdi, and deduct Rs. 360 on account of land taken up for public purposes and the Rs. 772 above mentioned for wells = Rs. 2,755,553.

† In comparing the present with the former jâmas it must be remembered that assessments have not been announced on three villages, Andhâoli, Kâthwâra and Khandráti Kalán, as being under direct lease from the district. These jâmas may be put down as Rs. 25, Rs. 214 and Rs. 2,550 respectively; total Rs. 2,789. This brings the announced jâma very near indeed to the jâma at sanctioned rates; only Rs. 764 difference.
up from the south this boundary lies very near the line of the old imperial road; in the upper half it lies more to the west of that line. The Khádár has 110 villages, the Báangler, 129. Real, but more minute, differences may be shown by drawing irregular lines from north to south beginning at the east, and these variations are fully described in Mr. Maconachie’s Settlement Report.

Since Settlement there has been a noticeable increase of barren in the Báangler chák from 20,144 acres to 22,687, and the latter figures are far below the truth. A still more serious point is that a considerable proportion of this waste is new, that is to say, the land now under cultivation was much of it formerly uncultivated, and sometimes considered unculturable. In place of this, land has fallen out of cultivation, as really barren through shor. So that the character of the soil available for expansion of cultivation has deteriorated, and is deteriorating more than might be imagined from the area statistics. The increase in the Khádár cultivated area would seem to have been made pretty equally from the “culturable” and the “unculturable” land. If not, a large extent of the formerly so-called “unculturable” has now been put down as “culturable.” Probably both of these changes have taken place. The changes in cultivation and in irrigation may be summarised as follows:

<table>
<thead>
<tr>
<th></th>
<th>Cultivated</th>
<th>Uncultivated</th>
<th>Uncultivated</th>
<th>Irrigated</th>
</tr>
</thead>
<tbody>
<tr>
<td>Báangler</td>
<td>-17 (01 per cent.)</td>
<td>-8,040 (74 per cent.)</td>
<td>+2,543 (12 per cent.)</td>
<td>-4,553 (54 per cent.)</td>
</tr>
<tr>
<td>Khádár</td>
<td>+19,642 (38 per cent.)</td>
<td>-8,412 (19 per cent.)</td>
<td>-8,328 (40 per cent.)</td>
<td>+485 (1 per cent.)</td>
</tr>
</tbody>
</table>

The irrigated area does not include the canal irrigation, so that the falling off in the Báangler is not strange. The figures of the Khádár area are misleading. There has been no doubt an increase in the permanent means of irrigation; the mode of calculation must have been different; 1,509 new pakkha wells have been sunk here. In the canal area there is a decrease of 13,495 acres, but this too is at least partly nominal. The last figures are those of the year of measurement, when irrigation was under the average. The annual average for thirty years is 54,354 acres.

The markets for Sunipat produce are, and indeed for a long period have been, good. The great population of Delhi is a valuable outlet for all kinds of grain and pulse, while Mirath on the other side of the Jammá takes a great deal of sugarcane, the most valuable of all crops. The general expansion of population has improved the market, and the same may be said of the improvements in road communications. There is the Grand Trunk Road, an inestimable boon for the heavy traffic, and the cross roads, though far enough from being what they ought to be, are considerably better than they were in 1842. Prices too have risen, and this rise is to some extent one in value as well as in price. In some crops the rising tendency has been uniform, as in the case of the important staples, sugarcane and wheat, gram, maize and bájra. For others the highest price was reached in the quinquennial period 1864 to 1869, which included the famine year 1868. It is not likely that the staples will fall to their old prices. Especially favourable
to the zamindârs is the estimate of 3½ sêrs per rupee for gram, adopted for purposes of assessment. It is not rash perhaps to say that this rate will never again be seen in Delhi. The increase of population has been large.

The statement in the margin shows the rates used in the assessment of the Sunnat tahsil.

Mr. Maconachie thus discusses the owner’s rates system:

“The third difficulty in assessing this circle is that the land is to be treated in its bâránî or rather (for I think there is a difference in the terms) in its ‘unirrigated aspect.’ This expression may mean either of two things: (1st.) land considered as not only unirrigated, but as never having been irrigated. This is the only sense in which it can be accurately called bâránî, and it is equivalent rather to ‘unirrigable’ than ‘unirrigated,’ though there is to be sure the possibility of canal irrigation being extended to it in the future. The words, however, as applied to land habitually irrigated by a canal, and considered with regard to the general tenor of the Government instructions on canal assessment in this district, seem to me likely to mislead. For us a more honest meaning of the words is: The state of the ground as it would be if, other physical features remaining the same, the irrigation of that particular piece of ground were taken away. As compared with the first meaning there are differences here: there is the actual amelioration of the soil produced by the valuable silt deposit of the canal water, together with the decayed vegetable matter usually found on canal land. There is also the percolation certainly to be expected from adjacent fields in which, from the hypothesis, irrigation will be going on. Thirdly, there is the humidity available from the evaporation going on in the ponds and distributaries, and the canal itself; for, as noted above, all these things remain. If these differences that I have just noted exist, there ought to be a special rate for land habitually irrigated, but for the nonce left unirrigated. If nothing else were considered, there is at least the improvement of the soil which often takes place under healthy canal irrigation. Part of its transient benefits have as a fact become permanent, and it is only fair to represent those advantages in the rates assessed on the ‘unirrigated aspect.’ Beside the rate on the ‘unirrigated aspect,’ of canal land, the only complement available to make up a full assessment is the ‘owner’s rate.’ This has been fixed at one-half of the ‘occupier’s rate,’ and the latter may be taken without chance of any material error as averaging nearly Rs. 3 per acre. The ‘unirrigated aspect’ rate, therefore, will, for each village, be its full (wet) assessment, minus about Rs. 1-8 per acre of canal irrigation. This is what I have aimed at securing, and in doing so the ‘dry’ assessments of not a few villages stand at a figure which, without considering these points, might seem too high.”

The statement on the top of next page shows the result of assessment in both chaks of the tahsil, and the general total resulting therefrom.

The ultimate jama is Rs. 3,38,267, the initial jama is Rs. 3,37,870, allowing Rs. 397 on protective leases. To reconcile that with this amount, we must add Rs. 1,767 assessed on gardens to this Rs. 3,36,500 and deduct the Rs. 397 = Rs. 3,37,870.

Mr. Maconachie thus discusses his assessments:

“Comparison of old and new jama

The comparison of the new with the old assessment must, of course, take account of the element of uncertainty, introduced by the new method.
Chapter V, B.

Land and Land Revenue.

Results of assessment in the tahsil.

<table>
<thead>
<tr>
<th>Chak</th>
<th>Average of 5 years' demand, 1872-73—1876-77</th>
<th>Jama at sanctioned rates</th>
<th>Jama announced, i.e., dry rates on canal</th>
<th>Owner's rate based on 10 years' average irrigation</th>
<th>Gross estimated assessment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kuddar</td>
<td>...</td>
<td>1,24,043</td>
<td>1,45,830</td>
<td>1,41,815</td>
<td>...</td>
</tr>
<tr>
<td>Bangar</td>
<td>...</td>
<td>2,77,205</td>
<td>2,81,982</td>
<td>2,94,682</td>
<td>74,934</td>
</tr>
<tr>
<td>Total of tahsil</td>
<td>...</td>
<td>4,01,308</td>
<td>3,27,912</td>
<td>3,36,500</td>
<td>74,934</td>
</tr>
</tbody>
</table>

Comparison of old and new jama.

of separating the owner's rate from the land-revenue. If it could be supposed that the average irrigation of the last ten years will be maintained under the new system, the result of the revision of assessment in this tahsil would be an increase on the whole of Rs. 11,463. But this supposition is not likely to become fact, and it would be a calamity for the zamindārs and (therefore) eventually for Government if it did. This point is, I believe, agreed upon by all departments, and has indeed been recognised officially in the Government proceedings, which called for opinions as to the best way of restricting irrigation in the canal villages. My opinion then was and still is that the change in method of assessment will of itself induce the zamindārs to take less water, and that till it is seen how far they are influenced thus it would be premature to take other steps. Should it prove to be the case that the agriculturist finds it pay him now to take much less water than hitherto, even under the condition of a decrease in the production of his estate, then it seems to me the old assessment stands self-condemned, for it is shown that a forced and exhausting system of agriculture has been pursued as necessary to make possible, though only temporarily possible, the payment of the Government revenue. And I have, as said before, little doubt that, in a considerable degree, this will happen. I expect that for a few years there will be a large decrease in the yearly area of canal irrigation. Then there will be a kind of re-action and more water will be asked for. I do not advise that all the requests of the zamindārs then be granted; but I do hope that the Irrigation Department will be able to bear the strain which a recurrence to irrigation under such circumstances might put on their arrangements in other parts for the supply of water. I sincerely hope that the mere fact of having once given up water will not of itself be considered a sufficient reason for refusing it altogether afterwards. The matter is of extreme importance: it is perhaps the turning point which will decide the question of prosperity or the reverse for the great body of canal villages throughout the district.

"In his Settlement Secretary's No. 287 of 7th June 1880, the Financial Commissioner called for a list of those villages, which from the high rate of the incidence of their new assessment, might be thought to be rated at more than a true dry rates jama. A list was also called for of the villages which, owing to exceptional and (it is to be hoped) temporary swamping and bad drainage, are now rated at something less than a true dry assessment. For the latter it will be provided that revision of the jama if necessary in the interests of Government shall take place after periods of five years. In my reply to this I stated that in the Delhi tahsil no villages need be noticed prominently in this way as being assessed at higher than a true dry rate: there are some indeed near Delhi, such as Azadpur, Nimri, &c., with a high rate of incidence, but I think it almost certain that if canal irrigation were decisively diminished they would sink wells, and if they did they would probably be as well off as at present.

"For Suniap I mentioned four villages, Ahulâna, Balli Kuṭbâ, Pughthalla and Mohana as partially dependent on canal irrigation for their
ability to support the high assessment put on them; but I noted that they all could probably do with less water than they at present have, and that, before entering on any question of reduction of revenue as necessary on restriction of irrigation, it should be ascertained whether wells could not be sunk, and that if they could, little or no reduction could be necessary.

"In reply to the enquiry as to villages assessed at something less than a true dry assessment, I submitted a list of twenty villages, one in Delhi and 19 in Sunipat. But in doing so I laid stress on the fact that the best judges of any future question arising as to revision of assessment would be the District Officers of the time, and that I should deprecate any action which would have the effect of embarrassing their free decision of each case on its merits. This point I urged also with regard to the villages assessed above the true dry rate; and at the same time I should not wish to stop or hinder enqiry into the case of other than those villages mentioned. Taken as suggestions merely, I believe the lists will be useful in a material degree, but they should not be considered as more than this."

The gardens in some parts of the district are numerous and very profitable. There has been, therefore, no necessity to observe the same liberal indulgence which has been exercised in this matter in the more arid tracts of Gurgaon. As a rule, the Delhi gardens have been assessed, and statement below shows what a considerable sum of revenue is thus obtained. In number they are as follows——

In Delhi 359; in Ballabgarh 177; in Sunipat 737. Registers have been prepared tahsilwār showing the extent, ownership, numbers and kinds of trees and assessment levied in each case. The gardens on which no revenue has been assessed are 52; the reasons for making the exception have been noted in the register.

<table>
<thead>
<tr>
<th>Tahsil</th>
<th>Less than 1 bigha</th>
<th>Less than 5 bigha</th>
<th>Less than 10 bigha</th>
<th>Less than 20 bigha</th>
<th>Over 30 bigha</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ballabgarh</td>
<td>28</td>
<td>93</td>
<td>30</td>
<td>12</td>
<td>4</td>
<td>177</td>
</tr>
<tr>
<td>Delhi</td>
<td>71</td>
<td>182</td>
<td>56</td>
<td>34</td>
<td>16</td>
<td>359</td>
</tr>
<tr>
<td>Sunipat</td>
<td>325</td>
<td>840</td>
<td>63</td>
<td>18</td>
<td>1</td>
<td>737</td>
</tr>
<tr>
<td>Whole district</td>
<td>494</td>
<td>615</td>
<td>139</td>
<td>64</td>
<td>21</td>
<td>1,273</td>
</tr>
</tbody>
</table>

The extent of all the gardens is 2,665 acres, assessed at Rs. 4,684.

Protective leases on wells newly made or repaired were given under the provisions of B. C. VII of 1866 in 98 cases. In Delhi 36; Sunipat 13; Ballabgarh 49. A table in the Settlement Report shows the total amount and the details of the revenue which Government, in order to protect capital from being taxed, has for the time surrendered; the land covered by the wells there treated is 902 acres.

It remains to show in a tabulated form the results of the new assessment for the whole district. In doing so the owner's rate is

*The Sunipat villages were:—Anandpur, Chitána, Chatia Dewa, Jají—Jahmálpur or Lohan Tibba, Jum, Jharant, Jharant, Khabrú, Kascra, Koaltí, Khen Dahya, Mahipur, Nihrán, Rahimává Salempur Turalí, Saidpur, Tána Khurd, and Thana Kalan; the Delhi village was Holambí Kalán.
Chapter V, B.  
Land and Land Revenue.  
The results of the new assessments.

taken at the estimate formed from the average of the past ten years, but the actual amount may be expected to be considerably less, owing to the restriction of irrigation which it is to be hoped the people will themselves bring about, and which the new assessment was intended to encourage. This statement includes the assessments of gardens and resumed *máfis*, and the like; the amount here shown is, in fact, the full ultimate demand for the new assessment, except as regards the owner’s rate.

Statement showing the results of revision of land revenue assessment in Delhi during the recently concluded Settlement.

<table>
<thead>
<tr>
<th>Assessment Circle</th>
<th>Old estimate average demand of last five years of period of settlement</th>
<th>Revenue rates on revised measurements</th>
<th>Jums announced</th>
<th>Jums as reduced in appeal and revised by assessment of gardens and resumed <em>máfis</em>. &amp;c.</th>
<th>Estimated owner’s rate</th>
<th>Estimated total</th>
<th>Estimated increase of demand</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ballabgarh Tahsil</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khádár Bángar</td>
<td>46,233</td>
<td>53,698</td>
<td>50,805</td>
<td>50,715</td>
<td>...</td>
<td>50,715</td>
<td>+4,482</td>
</tr>
<tr>
<td>Bángar</td>
<td>79,120</td>
<td>94,698</td>
<td>94,310</td>
<td>93,903</td>
<td>...</td>
<td>93,903</td>
<td>+14,777</td>
</tr>
<tr>
<td>Dahri Salábha</td>
<td>32,592</td>
<td>33,414</td>
<td>34,025</td>
<td>34,145</td>
<td>...</td>
<td>34,145</td>
<td>+1,553</td>
</tr>
<tr>
<td>Zerkohi</td>
<td>21,349</td>
<td>21,743</td>
<td>22,380</td>
<td>22,070</td>
<td>...</td>
<td>22,070</td>
<td>+730</td>
</tr>
<tr>
<td>Kohi</td>
<td>13,123</td>
<td>13,937</td>
<td>17,965</td>
<td>16,403</td>
<td>...</td>
<td>16,403</td>
<td>+3,280</td>
</tr>
<tr>
<td>Khandrát</td>
<td>9,889</td>
<td>13,794</td>
<td>12,675</td>
<td>12,644</td>
<td>...</td>
<td>12,644</td>
<td>+2,755</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>202,312</td>
<td>256,614</td>
<td>222,189</td>
<td>228,889</td>
<td>...</td>
<td>228,889</td>
<td>+27,577</td>
</tr>
<tr>
<td><strong>Delhi Tahsil</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khádár Bángar</td>
<td>23,634</td>
<td>19,357</td>
<td>20,871</td>
<td>20,955</td>
<td>56</td>
<td>20,955</td>
<td>-2,878</td>
</tr>
<tr>
<td>Bángar</td>
<td>163,566</td>
<td>1,19,054</td>
<td>1,17,805</td>
<td>1,18,497</td>
<td>47,890</td>
<td>1,66,313</td>
<td>+2,751</td>
</tr>
<tr>
<td>Dábar</td>
<td>89,477</td>
<td>96,970</td>
<td>87,852</td>
<td>87,968</td>
<td>214</td>
<td>88,182</td>
<td>-1,395</td>
</tr>
<tr>
<td>Zerkohí</td>
<td>22,114</td>
<td>25,025</td>
<td>25,209</td>
<td>25,328</td>
<td>...</td>
<td>25,328</td>
<td>+3,184</td>
</tr>
<tr>
<td>Kohi</td>
<td>11,322</td>
<td>13,827</td>
<td>13,130</td>
<td>13,132</td>
<td>...</td>
<td>13,132</td>
<td>+1,810</td>
</tr>
<tr>
<td>Khandrát</td>
<td>8,237</td>
<td>11,615</td>
<td>10,650</td>
<td>10,701</td>
<td>...</td>
<td>10,701</td>
<td>+2,484</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3,18,546</td>
<td>2,78,915</td>
<td>2,75,471</td>
<td>2,76,324</td>
<td>48,158</td>
<td>3,24,482</td>
<td>+5,936</td>
</tr>
<tr>
<td><strong>Sunipat Tahsil</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bángar</td>
<td>277,266</td>
<td>1,81,982</td>
<td>1,94,658</td>
<td>1,95,548</td>
<td>74,504</td>
<td>2,70,052</td>
<td>-7,913</td>
</tr>
<tr>
<td>Khádár</td>
<td>1,24,043</td>
<td>1,45,930</td>
<td>1,41,816</td>
<td>1,42,719</td>
<td>...</td>
<td>1,42,719</td>
<td>+18,676</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>4,01,308</td>
<td>3,27,912</td>
<td>3,36,560</td>
<td>3,39,267</td>
<td>74,504</td>
<td>4,12,771</td>
<td>+11,463</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td>9,22,166</td>
<td>8,43,471</td>
<td>8,44,101</td>
<td>8,44,486</td>
<td>1,22,662</td>
<td>9,67,142</td>
<td>+44,976</td>
</tr>
</tbody>
</table>

The kistbandi amount.

The amount entered in the district kistbandi, after deductions on account of *ínáms* to *zāildárs* and *áld lāmbardárs*, is Rs. 8,26,735

*For Ballabgarh 1871-72—1875-76.*  
For Delhi ...  
For Sunipat...

† And adding Rs. 2,789 for three villages held in lease we get Rs. 2,79,113 and Rs. 8,47,269 respectively as the jums here.
which will be reconciled with the jama by making the following deductions from the latter:—

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zasildars' allowances</td>
<td>8,472</td>
</tr>
<tr>
<td>Allah lambardars</td>
<td>5,747</td>
</tr>
<tr>
<td>Protective leases</td>
<td>1,567</td>
</tr>
<tr>
<td>Progressive jamaas</td>
<td>1,209</td>
</tr>
<tr>
<td>Indem to zamindars</td>
<td>300</td>
</tr>
<tr>
<td><strong>Total deductions</strong></td>
<td><strong>17,745</strong></td>
</tr>
</tbody>
</table>

8,44,480

The instalments.

The division of the yearly amount due as revenue into the two instalments of rabi and khairif was generally determined by the choice of the people themselves; but, as a rule, no village was allowed to pay less than four annas or more than twelve annas in either harvest. As a rule, the old proportions were generally maintained, and in some of the cases in which change was made, the alteration was palpably for the better.

Cesses to be levied are those in ordinary use, including the lambardar Rs. 5, local rates Rs. 8-5-4, dak 8 annas, school Re. 1, road Re. 1, and patwars as follows: Ballabgarh 4, Delhi 4, Sunipat 4 per cent. Cesses are levied on owner's rate. Under the new patwari arrangements the full rate will be enjoyed by the patwari only on measurements yielding up to Rs. 500 owner's rate. On measurements above this limit up to Rs. 1,000 he will get Rs. 2 per cent., while in measurements for more than Rs. 1,000 owner's rate he will get only 1 per cent. Jajkars have according to rule been assessed for the levy of cesses.

Before the recent Settlement the old rule was in force, by which no alterations due to river action were considered, unless they amounted to 10 per cent. of the culturable area of the village. This system worked great injustice, as the whole holding of an individual might be cast away, without his being able to obtain relief. Accordingly, in 1876 the new system was introduced, under which each case of di-alluvion is separately considered and dealt with on its merits. For revenue purposes the deep stream boundary is the general rule of decision.

Table No. XXX shows the number of villages, parts of villages, and plots, and the area of land of which the revenue is assigned, the amount of that revenue, the period of assignment, and the number of assignees for each tahsil as the figures stood in 1881-82. The mafji investigations in the recent Settlement were important and protracted. The authority under which the enquiry was made is the letter No. 7481 of 29th October 1872, from the Secretary to Financial Commissioner, to Commissioner, Delhi. From this letter the following extracts are important, as regards the procedure to be adopted:

(i).—All grants which can be shown to have been included in the registers of land released in perpetuity which were maintained before the Mutiny, either by the existence of
authentic copies of those registers, or by the production of the certificates furnished to the holders, must be regarded in the absence of any express limitation by the terms of the grant, as hereditary and transferable. In these cases you will only have to ascertain that the present possession corresponds with the extent of the grant, and that the present holder can show a good title derived from the person whose name was originally entered in the register.

(ii).—Life-grants were to be considered as non-transferable, and persons in wrongful possession were to be ousted, unless for any reason it should seem fit to make recommendation to the contrary.

(iii).—In the case of grants under 10 bighas for religious or charitable purposes, included in the separate register of such grants, it will be necessary only to ascertain that the grants are still applied to such purposes, and that the area entered in the register is not exceeded.

(iv).—Perpetual grants after 1858 were to be considered as not transferable, those made before the Mutiny as transferable.

With regard to the kind of mafi known as half-rates tenures, the instructions were to resume them ordinarily, unless for special reasons, it seemed fit to recommend a continuance of the grant in the shape of a mafi on part of the land in question. These concessions have almost uniformly been found to require no further continuance, and having come to the natural term of their grant viz., the end of the current Settlement, have been resumed; the area affected being put in with the khalisa area and assessed at full rates.

The results of the mafi investigations are shown in the table on the next page. The grants made for good service in the mutiny are separately detailed in the Settlement Report. The aggregate amount of assigned, revenue in the Delhi district is now Rs. 53,189.

Table No. XVII shows the area and income of Government estates; while Table No. XIX shows the area of land acquired by Government for public purposes. Government right, in the 99 villages in which it is sole or part proprietor, extends to 31,381 acres, of which 20,272 are assessable, and on which Rs. 25,540 is the estimated revenue. The property, therefore, is of very considerable importance. Its origin is confiscation at the Mutiny, of the private property of the king, of lands of mafudar proprietors grossly mutinous, and of the property of the Rajá of Ballabgarh and of the Nawáb of Jhajjar.

The private property of the king is called taud. The word is said to be derived from the Turkish, and to mean ‘pocket’, and may therefore be freely rendered as pocket money, or in a certain sense the peculium of the king. This property he acquired largely under the arrangements for his maintenance and privy purse in 1803, but there is reason to believe that the Mughal Emperors always had private land held in direct property. After confiscation at the Mutiny, it appears from the records of the Government office that protracted
<table>
<thead>
<tr>
<th>No.</th>
<th>Nature of the Mafi</th>
<th>Of land not assessable, as being barren, &amp;c.</th>
<th>Assessable at less than Rs. 5.</th>
<th>More than Rs. 5, and less than Rs. 10.</th>
<th>More than Rs. 10, and less than Rs. 20.</th>
<th>More than Rs. 20, and less than Rs. 50.</th>
<th>More than Rs. 50, and less than Rs. 100.</th>
<th>More than Rs. 100.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Perpetual and transferable</td>
<td>34 1 35</td>
<td>165 14 181</td>
<td>101 19 120</td>
<td>89 12 101</td>
<td>30 5 36</td>
<td>8 3 2 13</td>
<td>6 7 5 18 904</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Perpetual, but not transferable</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>3</td>
<td>For life or lives (specified)</td>
<td>... 2 2</td>
<td>3 67 60</td>
<td>2 31 33</td>
<td>4 22 26</td>
<td>8 24 32</td>
<td>3 4 7 7 107</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>During existence of groves, or buildings connected with the mafi, more than 10 acres</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>2 5</td>
<td>7 107</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Do, less than 10 acres</td>
<td>... 10 43 3 56</td>
<td>26 22 6 54</td>
<td>23 2 27</td>
<td>12</td>
<td>12</td>
<td>6 2 1 9</td>
<td>3 3</td>
<td>8 90</td>
</tr>
<tr>
<td>6</td>
<td>As contributed</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>7</td>
<td>For planting groves</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>... 34 3</td>
<td>178 115 5 298</td>
<td>131 73 6 310</td>
<td>129 56 3 188</td>
<td>73 49 4 128</td>
<td>20 13 3 6 36</td>
<td>13 22 7 42 937</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
enquiry was made as to its value and extent. In his No. 521 of 17th December 1858, the Deputy Commissioner requested instructions on the point whether a title was to be held good, claiming 'freehold tenure' of tāvūl property by right of gift or purchase from the ex-king or his immediate predecessors. He also reported resumption of crown lands held under 'deeds granted by persons manifestly incompetent to alienate.' The Commissioner replied that as a rule all grants or sales made subsequent to 1803, when Shāh Alam became pensioner of Government, were valid only during the life of the donor. He quoted among other authorities a rule of 1841 to this effect laid down by the Lieutenant-Governor of the North-West Provinces, and confirmed in the same year by the Supreme Government. This view was sanctioned by Secretary to Government's, No. 579 of 26th May 1859, and directions were given for the preparation of a register of tāvūl property. This register was submitted (nearly nine years later) by the Deputy Commissioner (Mr. Fitzpatrick) under cover of his No. 144 of 15th April 1868. The Commissioner, in sending it up to Government, remarked that in some cases of sale, Rai Bansi Lāl, Extra Assistant Commissioner, acting on the revenue side, had held that all rights were sold, i.e., māfi, as well as proprietary rights, that these decisions not being judicial orders might be contested by Government if necessary, but that he considered this unadvisable. The Secretary to Government, in his No. 361 of 11th May 1868, concurred in this. When the register came down a mistake was made as to the terms of Government orders, and sales were made of a few properties, which, on report for sanction being made, were disallowed by Government and cancelled. Systematic enquiry was directed by an Assistant Commissioner of the district 'who was to summon parties claiming against Government to file proofs of their title, and then to draw up draft plaints for the opinion of the Government advocate.' On this the point of law was referred as to the time of limitation running against Government, in suits to set aside alienations by the king of Delhi of proprietary right in tāvūl villages. The Government advocate held that this was 60 years from the date of confiscation of the grant to the king, i.e., from 1857. After further correspondence on points of detail, the Financial Commissioner in his No. 6,598 of 16th September 1872, laid down the principles of investigation, making a division between urban and rural tāvūl. For the former a special agency was appointed (Mr. G. L. Smith, Assistant Commissioner, who made his report in May 1876,) and the enquiry into rural tāvūl, which included all cases save those properties inside the City of Delhi and the suburbs of Jehanuma and Khandrát kalén, in the towns of Indarpát, Faridábád and Ballábgarh, was made over to the Settlement Department to be carried on in connection with the investigation into māfi tenures. Distinction was drawn between:

(1.)—The title of Government to proprietary right.

(2.)—The right of occupants to hold revenue free.

And it was remarked that these rights were wholly independent of each other. Māfis might exist on Government property,
and on the other hand occupants not admitting Government proprietary right would still have to prove any alleged right to hold revenue free. The Financial Commissioner further directed "that the proprietary right of Government should be asserted in each case and recorded in the Settlement papers, that a suitable rent should be fixed by the Settlement Officer, and that cases on which the right of Government is not admitted should be reported to the Deputy Commissioner, who should be instructed to eject the holders if there is good ground to believe the Government title to be a good one. The proprietary right of Government should be asserted whether the land is held revenue free or not, and a rent demanded as acknowledgment of the right." The report on proprietary right was to be kept distinct from that on mafi tenures, while distinct mention was to be made in the latter register as to whether the property belonged to Government or not. The investigations are not yet complete.

The Rajá of Ballabgarh had proprietary right in the whole or in part of 34 villages in his territory; and, at the Mutiny, these were confiscated, and settled with the zamindars with the addition of a moderate malikana, generally about 10 per cent. on the revenue. In 1872 when Settlement proceedings began, Mohammad Ali Shah, of Sarhad, petitioned to be allowed to purchase Government rights in these villages, offering Rs. 1,47,680 as the price. Government sent down for report: (1). Whether the Government title was good. (2). Whether there was much culturable land as yet uncultivated. (3). Whether the price offered was fair. The reply to this stated that the Government title was undoubted; that, so far as known then, the extent of mál-guzáí land would be as follows:—irrigated 2,000 acres; unirrigated 11,000; culturable 2,000; total 15,000 acres. Mr. Wood further estimated the value of the property at not less than Rs. 2,40,000. He suggested, however, that before sale, the rights of the tenants cultivating on the property should be ascertained, as many of them, though not laying claim to ownership, were probably entitled to rights of occupancy. This enquiry was directed under No. 469 of 16th March 1874, from the Secretary to Punjab Government to the Financial Commissioner, with the following principles laid down to guide the investigation:

(1)—The British Government succeeds to the rights, and only to the rights of the Ballabgarh Rajá.

(2)—Any cultivator who has been in continuous occupation, either in his own person, or in the person of his ancestors, for 12 years before annexation, should be admitted to rights of occupancy. This implies a modification of the Financial Commissioner’s proposal, that those who have since the mutinies only, or only in their own persons and those of their fathers, resided in the village, should be entered as having no right of occupancy.

(3)—Questions of the right of absentee mafidars are reserved for decision as they come up.

(4)—The onua probandi lies rather on Government than on a cultivator of any length of standing.
Eight of the thirty-four villages belonged entirely to Government, and of the twenty-six remaining, eight had the Government rights already separate and distinct from those of the zamíndárs; in seventeen they were as yet joint with the zamíndárs; and in one the rights were partly separate and partly joint.

The report on the separately held villages, and such part of Garhkhera as was already separate, was sent up under Settlement Officer's No. 267 of September 14th 1876, and orders were passed in Government letter No. 578 of 17th May 1877. The main points were—

1.—Rights of occupancy were conceded in 8,846 cases.
   Ditto ditto refused in 851
   Ditto ditto remained undecided in 36

2.—Where rights of occupancy now granted affect absentee mafídárs, no such mafídárs should be allowed to contest such rights.

3.—The right now granted is under section 8 of the Tenancy Act; any parties claiming under section 5 can sue to establish the right.

With regard to the sale of the property, it was directed that (a) it should be made in portions or lots, not in a lump, and after reserving any lands necessary for grants; (b) the cultivators should ordinarily be allowed an opportunity of offering for the land sold.

The report on the remaining villages, after partition had been made, was submitted in Mr. Maconachie's No. 292 of September 18th, 1879, and on this orders have not been passed. His proposals were to concede occupancy right in 839 bighás, 13 biswás, and refuse it in 3,530 bighás, 6 biswás.

In 1878, four of the villages reported on by Mr. Wood were sold by auction. This was to raise money to pay Rai Bahádur Umrao Singh for the Fattehpuri Mosque property, which by the orders of His Excellency the Viceroy (Lord Lytton) was restored to the Muhammadan community of Delhi. The order for these sales was communicated under cover of the Punjab Government No. 1,189 of 28th August 1878, and at the auction held in pursuance thereof the prices obtained were, for Ballabgarh Rs. 64,500 sold to Rámí Kishen Kaur of the Rágás family.

Chandaolí  Rs. 30,000
Chirsí  10,100 sold to Amjad Ali of Faridábád.
Tilaurí Bángar  8,000

The sum required was Rs. 1,17,833-6, and the difference was met by appropriating a sum of Rs. 6,000 in deposit from the rent of the shops round the mosque. The surplus was given to the trustees of the building.
CHAPTER VI.

TOWNS, MUNICIPALITIES AND CANTONMENTS.

At the Census of 1881, all places possessing more than 5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule the following places were returned as the towns of the district:—

<table>
<thead>
<tr>
<th>Taluk</th>
<th>Town</th>
<th>Persons</th>
<th>Males.</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Delhi</td>
<td>Delhi</td>
<td>173,393</td>
<td>93,165</td>
<td>80,228</td>
</tr>
<tr>
<td></td>
<td>Najafgarh</td>
<td>3,990</td>
<td>2,049</td>
<td>1,950</td>
</tr>
<tr>
<td>Sunipat</td>
<td>Sunipat</td>
<td>13,077</td>
<td>6,449</td>
<td>6,628</td>
</tr>
<tr>
<td>Ballabgarh</td>
<td>Ballabgarh</td>
<td>7,487</td>
<td>3,944</td>
<td>3,543</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>203,717</td>
<td>106,681</td>
<td>95,138</td>
</tr>
</tbody>
</table>

The distribution by religion of the population of these towns, and the number of houses in each, are shown in Table No. XLIII, while further particulars will be found in the Census Report in Table XIX and its appendix, and Table XX. The remainder of this chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions, and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available.

The modern city of Delhi lies in north latitude 28° 39' 40" and east longitude 77° 17' 45" and contains a population of 173,393 souls. It is built on a slight eminence on the right bank of the Jamná, on which it abuts, and as it at present stands was erected in the reign of the Emperor Sháh Jehán, who commenced the work in the year 1648 A.D. It was officially named after him Sháh Jehánábán. It is enclosed on three sides by a high wall of solid stone, the work of the Emperor Sháh Jehán, but further strengthened by the English at the beginning of the present century with a ditch and glacis. Towards the east the city extends to the edge of the high bank which bounds the river bed. Here there is no wall properly so called, except for a short distance where the high bank sinks; but the face of the river bank built up, bears from the outside the appearance of an ordinary city wall, though inside the surface is on a level with the summit of the fortifications. In the flood season the river until recently flowed immediately beneath the walls; but there is now a space left dry of greater or less width according to the season, the river bed having receded a short distance to the east. The circuit of the wall is as nearly as possible 5½ miles. There are in all ten gates, of which the best known are the Kashmir and Mori gates to the north, the Kábul and Lahorí gates to the west, the Ajmír and Delhi gates to the south, and the Calcutta.
gate, by which the whole traffic of the Grand Trunk Road passes. The Rajputaná Railway passes out of the city by the Kábul gate, while the Chándni Chauk terminates in the Lahore gate. The eastern wall, abutting on the river, contains no gate of any importance.

The Mughal Palace, now the Fort, lies inside the city, situated in the centre of the eastern or riverside. It is 1½ miles in circuit, and like the city is surrounded on three sides by lofty stone walls, the fourth side being open to the river-bed, which lies at the level of about 40 feet below the inside surface. The Fort is entered by two gates, the Lahori gate to the west leading to the Chándni Chauk, and the Delhi gate to the south, leading to the Faiz bázár, and the Delhi gate of the city. The interior is now almost entirely cleared of buildings, only a few relics of the old Mughal Palaces being allowed to stand. Their place has been taken by barracks for European troops. Outside, towards the city, a space of 300 yards in width has, since the Mutiny, been completely cleared of buildings, which in former days came close up under the Fort walls.

To the south of the Fort, the eastern portion of the city, abutting on the river, and known as Daria Gańj, is occupied by a cantonment* in which are the quarters of a Native Regiment, which, with one wing of a European Regiment, complete the force usually stationed by way of garrison at Delhi.

Outside the Fort, at its north-east corner and only connected with it by a bridge, is the massive fort Sālimgarh, erected in the 16th century by Sālim Sháh; and at this point the East Indian Railway enters the city by a magnificent bridge across the Jamná. The line passing over Sālimgarh, and through a corner of the Fort, runs on to the station inside the walls. The line has lately been continued for the Rajpútána State Railway, and after traversing the city, passes through the wall on the opposite, or north-west side. In the north-east corner of the city, within the walls, and close to the Kashmir gate, lie the Treasury, District Courts, and other offices; while immediately to the south of these lie the Church and the Telegraph and Post offices. Thus, Daria Gańj, the Fort, the public offices and the Railway, form an almost continuous line along the eastern and northern faces of the city; and the angle between them is occupied by the public gardens. The quarter thus occupied, amounting to nearly half the whole city, presents a comparatively open appearance, and is distinctly marked off and separate from the denser portion lying to the south-west, and occupied by the shops and dwelling-houses of the native population.

A short drive through the Queen's Gardens and across the Railway, leads out by the Kashmir or Mori gate into the Civil Lines. Beyond these, on the north-west side of a city, runs a low line of rocky hills, known as the Ridge, which ends on the banks of the Jamná about a mile above the city, and forms a very prominent object from the surrounding country, and is possessed of great historical interest as the vantage ground from which the English

* Prior to the Mutiny 1857, the cantonment was to the north of the Ridge, about two miles from the city.
batteries played upon the city in the siege of 1857. From the summit of this Ridge, the view of the station and city is very picturesque; in the foreground the houses and gardens of the English residents, thickly interspersed with trees, and in the distance the city wall surmounted here and there by tall acacias, while over all rise the minarets of the Jama Masjid and the Fort. But perhaps the most striking view is that of the eastern face of the Palace, which greets the traveller as he crosses the Jamna Railway bridge on his entrance into the city. Outside the city to the west and north-west lie some considerable suburbs. The largest, that of Sabzi Mandi, lines the Grand Trunk Road on either side for a considerable distance. Less important are the Sadr Bazar and Teliwára. Further south the main suburb is that of Pahár Ganj. The Commissioner’s office is situated outside the city, adjoining his private residence, a large castellated house in the Civil Lines known as Ludlow Castle. The cantonments are situated partly inside the fort and partly outside. The European force occupies the fort; and the native force, with their European officers, that portion of the town known as Daryá Ganj between the fort and south wall of the city. In the Civil Lines also, separating them from the Ridge, is a small space known as the cavalry lines, occupied by a troop of native cavalry commanded by a native officer.

The buildings of the town are for the most part of brick, and are well built and substantial. Many of the smaller streets are narrow and tortuous, and end in many cases in culs-de-sac; but on the other hand, no city in India has finer streets than the main thoroughfares of Delhi. There are no less than ten main streets, thoroughly metalled, drained, and lighted. The town is traversed by two main thoroughfares, running respectively from east to west, and north to south. The former, known as the Chándni Chauk, is some three-quarters of a mile in length; it leads from the Lahore gate of the fort to that of the city, and is probably one of the finest native streets in India. It is about 50 yards wide, and has a pavement on each side, and one in the middle, planted with a double row of trees, mostly ním and pípal, with a double road for vehicular traffic. The middle footpath is built over the masonry aqueduct which conducts water from the canal into the fort. The second main road leads from the Kashmir gate on the north to the Delhi gate on the south, passing the district offices, the church, the Delhi College, the dák bungalow, the telegraph and post offices. It then descends an incline, goes under the railway bridge of the East Indian Railway, and again ascends an incline, crosses the Western Jamna Canal, passes between the Fort and the Jama Masjid, cutting the Chándni Chauk at right angles, and after traversing the Faiz bazar leaves the city at the Delhi gate. Besides those above-mentioned, there are two other broad roads running east and west to the north and south of the railway from the Calcutta to the Kíbul gates. These are lined with trees, and give an air of freshness and verdure to the city. The streets are well paved. The drainage and water-supply, however, are not good, but steps are being taken to drain the city, and to supply the inhabitants with good drinking water. The best drinking water
is obtained from the Ridge, but that is some distance off, and beyond the reach of the poorer inhabitants of the city. * * * Quite the finest building within the walls is the Jama Masjid built in the reign of Sháh Jehan (1629-58), and said to have cost Rs. 10,000,000. It is situated on a rocky eminence a little to the south of the Chándni Chauk, and to the east of the open space cleared round the fort, with three entrances approached by broad flights of steps on the south, east, and north sides. The finest entrance is that on the east side; the other two are to a considerable extent confined by adjacent buildings. It is built of red sandstone, and consists of a large quadrangle with the mosque itself on the west side. The mosque itself is of oblong form, 201 feet by 120 feet, and is surmounted by three white marble cupolas with spires of gilded copper. On the north and south sides are two minarets composed of alternate stripes of white marble and red sandstone placed vertically, about 130 feet high, from which extensive views are obtained. Another building of antiquarian interest is the Kála Masjid, near the Turkmán gate, built by Feroz Sháh in 1351. It is now falling into decay, and is mainly of interest as being a remnant of a former city. Inside the fort are to be found some of the finest buildings in Dehli. The Lahore gate of the Fort, built of red sandstone, leads into a "long and lofty vaulted arcade with an octagonal opening at the centre to admit light and ventilation." This is now used as a bázár where supplies are sold for the benefit of the European soldiers of the Fort. On emerging from the Lahore Gate the Díván-i-Aâm, or Hall of Public Audience, comes into view. It is a large hall enclosed at the north, but open on the other three sides, and supported by red sandstone pillars. It is now used as a canteen. Further on, close to the river, is the handsomest building in the Fort, known as the Díván-i-Khás, or Hall of Private Audience. It is a pavilion of white marble, supported on pillars of the same material, the whole of which are, or were, richly ornamented with flowers of inlaid mosaic work of cornelian and other stones. In former times it must have been far more magnificent than at the present time, but it was greatly despoiled after the break-up of the Mughal Empire about the middle of the 18th century. In this building was formerly set up the Peacock Throne, carried away by Nádir Sháh, the Persian conqueror, in 1739 A.D. Close to the Díván-i-Khás is the Moti Masjid, also of marble, the private mosque of the Emperor and his family, much injured during the Mutiny.

Another building worth mention is the Institute in the Chándni Chauk, a large red brick building, forming three sides of a quadrangle. It is in European style, erected by the Municipal Committee; and is used as a Museum, Town Hall, Darbáár Room, and Library for the European residents; and opposite this is the Clock Tower in the centre of the Chándni Chauk, about 130 feet high, with four faces. Other buildings worth a passing notice are the Church, built by Colonel Skinner, the Fattehpúr Masjid, the Delhi College, the Post Office (occupying the building known as the Magazine), the Mor Seraí, and the East Indian Railway Station. * *

There are several fine gardens, both inside and outside the city. The Queen's Gardens, in the centre of the town, between the rail-
way and the Chándni Chauk, made by order of Jehanára Begam, the daughter of the Emperor Sháh Jehán, are largely used as a pleasure resort by both natives and Europeans. Beside the gardens proper, there is a well supplied menagerie which attracts large crowds. Besides the Queen's Gardens, the gardens round the Delhi Bank are worth a visit. This house and gardens formerly belonged to the Begam Samru, a celebrated chieftainess, whose husband, a Frenchman of the name of Sombre, was in the service of the Maharattas. Outside the city, near the Kashmir gate, are the Kudsia Gardens, which owe their origin to Kudsia Begam; and between the Sabzi Mandi and the canal are the Rushanára and Sirhindi Gardens, now forming one large and beautiful garden, including the tomb of Rushanára Begam, another of the daughters of Sháh Jehán, and the favourite sister of the Emperor Aurangzib.

It is not proposed to give a detailed account of the objects of antiquarian and historical interest of Delhi and its environs. The subject has been elaborately dealt with by General Cunningham in his Archæological Reports, I. 132 to 231; IV. i to xvii and 1 to 91; V. 142 to 144; by Mr. Carr Stephen in his Archaeology of Delhi; and in the Asiatic Society's Journals, supplementary number of Vol. XXXIII, 1864, page 375; 1866, page 199; 1870, page 70; and there are several guide-books, which contain every detailed which a visitor will care to know. Short descriptions of the most remarkable monuments of antiquity will be given in their appropriate places in the following historical sketch, and a brief notice of some of the most remarkable buildings will be found below; but nothing more will be attempted. The historical sketch itself is merely an attempt to string together, in a readable form, a narration of the most remarkable events in the history of the city. An interesting account of Delhi, as it was in 1823, will be found in Selections from the Asiatic Society's Journal, II, 577. Though possessing no peculiar qualifications from a physical point of view, the neighbourhood of Delhi has, from the earliest dawn of Indian history, been the site of a capital city. Within a distance nowhere exceeding 11 or 12 miles from modern Delhi, city after city has arisen upon the ruins of its fallen predecessors, until the débris of old buildings has been estimated to cover an area of more than 45 square miles† from Tughlakábád, ten miles to the south, to the Kutb Minár, six miles to the west. First upon this list of cities stands the name of Indraprístha, a city founded, probably during the latter part of the 15th century B.C., by the Aryan colonists of India, when first they began to feel their way down the banks of the Jamná. The Mahábhárata tells us how the five Pandavas, Yudisthira and his brothers, leading a body of Aryans from Hastínápur upon the Ganges, expelled or subdued the savage Nagas, and cleared their land of forest; how they built the city of Indraprístha, and grew into a great Kingdom; and how they fought and overcame

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* The best is perhaps that of Mr. H. G. Keen.
† At the northern end the breadth of the ruins is about three miles, at the southern end about six miles. Bishop Heber describes this space as "a very awful scene of desolation."
their kinsmen, the Kauravas. And then the history loses itself again in the confused chronology of the Purānas.

The city of Indraprāsthā was built upon the banks of the Jumna, between the more modern Kotila of Firoz Shāh and Humayūn’s tomb, about two miles south of the present site of Delhi. The river has now shifted its course more than a mile eastwards, but its ancient bed can still be traced past the site of Indraprāsthā. The Nigambod Ghāt, near the old Calcutta gate of the present city, is believed to have formed a part of the ancient capital; but with this exception, not a stone of it remains standing. Its name, however, is preserved in that of Indrapat, one of the popular names for the small town and Muhammadan fort of Purāna Kila, the site of which must be almost identical with that of the ancient city. Yudisīthira, according to the Bhāgavata Purāṇa, was succeeded on the throne of Indraprāsthā by 30 generations of the descendants of his brother Arjuna, until at last the line was extinguished by the usurpation of Visarwa, minister of the last King. Visarwa’s family retained the sceptre for 500 years, and was succeeded by a dynasty of 15 Gautamas or Gotamavanas, who were in turn followed by a family bearing the name of Mayura. *

This brings the history by one rapid stride down to the middle of the first century B.C., the period at which the name of Delhi first makes its appearance. The city too had spread or been removed some miles further to the south, as far as the site now occupied by Kutb-ud-din’s Mosque and the Kutb pillar. General Cunningham would appear to attribute the foundation and name of the new city to a Rājā Dilu, apparently the last of the Mayura dynasty, and identifies it with Ptolemys Daicalar. The commonest form of the old name is “Dilli.” In one place, however, General Cunningham has found it spelt “Dillipur.” And there is a tradition extant, which attributes the foundation of the city to Rājā Dillipa, the ancestor in the 5th generation of the Pāṇḍava brothers. But this tradition may probably be dismissed as an ignorant invention; for Dilli is universally acknowledged to be of much later date than Indraprāsthā. The most popular tradition, adopted by Firishta, and accepted as probably correct by General Cunningham, is that which attributes the city to Rājā Dilu or Dhilu. Dhilu appears to have been the last of his dynasty, and to have been overthrown by a King of the Scythian dynasty, known as that of the Su or Sakas. The Saka conqueror, whose name is variously given as Sukwanti, Sukdat, and Sakāditya, was himself overthrown a few years later by the famous Vikramāditya, the date of whose accession, B.C. 57, is the initial year of the Śāmīvat era.*

From this period Dilli is again lost sight of for several centuries. There is, indeed, a widespread tradition that it was deserted for 792 years. This, however, cannot be accepted without reservation; for in the erection, during the 3rd or 4th century A.D., of the famous iron pillar of Rājā Dīhā, there is strong evidence that the site was occupied. The erection of this pillar must have been the work of a prince having pretension, at any rate, to great power; for

* General Cunningham places the defeat of the Sakas 135 years later, in
the inscription upon it records that he "obtained with his own arm an undivided sovereignty on the earth for a long period." The pillar still exists, standing in perfect preservation where it was originally planted; and is a proof that, though Delhi may not have been at this time a great metropolis, yet it was, at any rate, a city of considerable importance.

The pillar of Rájá Dháva is one of the most curious monuments in India. It is a solid shaft of wrought-iron* 23 feet 8 inches in length, the shaft 20 feet 2 inches, of which 18½ feet are above ground, and the capital 3½ feet. The diameter of the shaft increases from 12.05 inches at the top to 16.4 inches at the ground. Below the ground the shaft expands in a bulbous form to a diameter of 2 feet 4 inches, and rests on a gridiron of iron bars let into the stone pavement with lead. Although there are flaws in many parts, yet this hardly diminishes the wonder caused by the manufacture of this monster pillar in those early times; and it is equally startling to find, that, after exposure to wind and rain for at least fourteen centuries it is unrested and the capital and inscription are as clear and as sharp now as when it was first erected. The pillar records its own history in a deeply cut Sanskrit inscription in six lines on its western face. This has been deciphered by Mr. James Prinsep, who remarks that "the pillar is called the arm of fame (kírti bhujâ) of Rájá Dháva; and the letters cut upon it are called the typical cuts inflicted on his enemies by his sword, writing his immortal fame." It also records in the words already quoted, that Rájá Dháva "obtained with his own arm an undivided sovereignty on the earth for a long period." Mr. Prinsep, who first deciphered the inscription, refers it to the third or fourth century A.D., and General Cunningham, endorsing his opinion, has suggested the year A.D. 319 as an approximation to the date, thinking it not unlikely that Rájá Dháva may have assisted in the downfall of the powerful Gupta dynasty, an event which is fixed to have occurred in that year. Journal As. Soc., VII, p. 630. But Mr. Prinsep's reading has since been declared to be erroneous, and subsequent scholars have been unable to find the name of Rájá Dháva. Mr. Ferguson writes: "My own conviction is that it belongs to one of the Chandra Rájas of the Gupta dynasty, consequently either to A.D. 363 or A.D. 400."

Other traditions, taking various forms, concur in connecting the erection of the pillar with Bílan Deo, or Anang Pál, founder of the Tomára (Túñwar) dynasty, who flourished in the eighth century. He is said to have been assured by a learned Brahmán that as the foot of the pillar had been driven so deep into the ground that it rested on the head of Vasuki, King of the Serpents, who supports the earth, it was now immovable, and that dominion would remain in his family as long as the pillar stood. The Rája doubting the

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* The pillar is usually described as of "mixed metal," resembling bronze. General Cunningham however, submitted a small bit from the rough lower part of the pillar to Dr. Murray Thomson for analysis, who pronounced it to be "pure malleable iron of 7.66 specific gravity." And the same verdict was pronounced after analysis by Dr. Piercy of the Schools of Mines, London.
truth of the Brâhman’s statement, ordered the pillar to be dug up, when the foot of it was found wet with the blood of the Serpent King. The iron pillar was again raised; but owing to the King’s former incredulity, every plan now failed in fixing it firmly, and in spite of all his efforts it still remained loose (dheila) in the ground, and this, according to these traditions, is said to have been the origin of the name of Delhi. Various other forms of the tradition are given, some of which have no reference to a prophecy of instability. Moreover, the name Delhi is undoubtedly older than the eighth century, and General Cunningham, with some probability, refers the origin of these traditions to a late period in the history of the Tomáras, when the long duration of their rule had induced people to compare its stability to that of the iron pillar; and he would refer the story above related to the reign of Anang Pál II, whose name is inscribed on the shaft with the date of Sambat 1109, or A.D. 1052.

The foundation of the Tomára (Túmar) dynasty by Bilan Deo, better known as Anang Pál, is fixed by General Cunningham, on grounds which he considers “more than usually firm for early Indian history,” to have taken place in 736 A.D. Anang Pál restored Delhi, and he and probably several of his successors, made it their capital. But the later Rájás of the dynasty are believed to have resided at Kanoj. In the middle of the 11th century Anang Pál II. would appear to have been expelled from Kanoj by Chandra Deva, founder of the Rahtor dynasty of that city, and once more Delhi became the Tomára capital. Anang Pál II. rebuilt and adorned the city, surrounding it with a massive fort named Lál Kot,* the remains of whose walls are still believed to exist in a line of grand old ruins that circle the site of the Kutb Minár. This restoration is briefly recorded, and its date fixed by an inscription upon Rájá Dháva’s pillar—“in Sambat 1109” (corresponding to 1052 A.D.) “Anang Pál peopled Dilli.”

Just a century later, during the reign of Anang Pál III. the last of the Tomára line, Delhi was taken by Vísla Deva, Chohan king of Ajmír. Anang Pál was left in possession, but only as a tributary, and his daughter married the son or grandson of the conqueror. From this union was born the famous Prithi Raj or Rai Pithora, who became the adopted son of Anang Pál, and on his death succeeded to his throne, thus uniting the Tomáras and Chohans under one head. During this reign the fort of Lál Kot was further strengthened by an exterior wall which ran round it northwards from its north-west to its south-east corner, while the old fort rose above the ground enclosed, and formed a citadel to the new fortification.† Prithi Ráj was the last Hindu ruler of Delhi. In 1191 came the first invasion of

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* J. A. S. p. 151. The fort of Lál Kot is of an irregular rounded oblong form, 21 miles in circumference. The walls, by General Cunningham’s measurements, are 35 or 40 feet in thickness, having a general height of 60 feet from the bottom of the ditch, which still exists in very fair order all round the fort except on the south side. About half the main walls are standing as firm and solid as when first built. Three gateways to the west and north are distinctly traceable. The existence of a fort of this name is doubted by Mr. C. J. Campbell (Journal Asiatic Society of Bengal, Vol. 35, Part I, p. 206) whose arguments are endorsed and supplemented by the author of “The Archaeology of Delhi,” p. 24.

† Rai Pithora’s fort is 4 miles and 3 furlongs in circuit. The wall can still be traced for a considerable distance. It appears to have been only half the height of Lál Kot.
Muhammad Shaháb-ud-dín of Ghor, and though he was defeated by Prithví Ráj on this occasion, he returned two years later and utterly overthrew the Hindus in the great battle of Tilauri. Prithví Ráj was captured and put to death, while Dehli itself, falling during the same year into the hands of Kutt-ud-dín, one of Shaháb-ud-dín’s Generals, became from that time forwards the metropolis of Muhammadan Empire in India.

During the lifetime of his master, Kutt-ud-dín held Dehli as his Viceroy. But his death in 1206 was followed by the dissolution of his empire, and Kutt-ud-dín became independent sovereign of India with Dehli as his capital. He was by origin a Turki slave, and the dynasty founded by him is known as that of the Slave Kings. It is to this dynasty that Dehli owes most of its grandest ruins. The great mosque of Kutt-ud-dín was commenced immediately after the capture of Dehli in 1193, as recorded in an inscription over the inner archway of the eastern entrance. It was finished in 1196, and enlarged during the reign of Altamish, son-in-law of Kutt-ud-dín. The famous Kutt Minár was also begun by Kutt-ud-dín about the year 1200, and was finished by the same Altamish in 1220.

The mosque consists of an inner and an outer courtyard, of which the inner is surrounded by an exquisite colonnade or cloister, the pillars of which are made of richly decorated shafts, the spoils of Hindu temples, piled one upon the other in order to obtain the required height. As originally set up, the whole must have been thickly covered over with a coat of plaster, to conceal the idolatrous emblems, unendurable to Musalmán eyes, with which they are profusely decorated. But at the present day the plaster has fallen and left the pillars standing in their pristine beauty. Ferguson attributes these pillars to the ninth or tenth century A.D. The glory of the mosque, however, is not in these Hindu remains, but in the Kutt Minár and the grand line of arches that closes its western side, extending from north to south for about 385 feet. They are eleven in number, three greater and eight smaller. The central arch is 22 feet wide and 53 feet high. The larger side arches are 24 feet 4 inches wide and about the same height as the centre one, while the smaller arches are of about half these dimensions. Their general design is probably Muhammadan, but the actual building was apparently left to Hindu architects and workmen. The principle of construction is the same as that of the Hindu dome, the building being carried up in horizontal courses as far as possible, and then closed in by long slabs meeting at the top. The whole is covered with a lacework of intricate and delicate carving, also the work of Hindu hands. Ibn Batuta, who saw the mosque about 150 years after its erection, describes it as having no equal either for beauty or extent.

The Kutt Minár stands in the south-east corner of the outer courtyard. There has been of late years much speculation as to the origin of the Kutt Minár, whether it is a purely Muhammadan building or a Hindu building altered and completed by the conquerors. The latter is the common belief of the people, who say that the pillar was built by Rai Pithora for the purpose of giving his daughter a view of the river Jamna. General Cunningham, with more probability, insists strongly that the entire building is Muhammadan. It
was probably constructed as a Mazima or Muazzam's tower, from which the call to morning and evening prayer might be heard in all parts of the town; and it was probably commenced by Kuth-ul-din Aibak from whom it derives its name about the year 1200 A.D. The height of the Minar as it now stands is 238 feet 1 inch, with a base diameter of 47 3 feet inches, and an upper diameter of nearly nine feet. The shaft is divided into 5 storeys, separated by balconies decorated with ornamental bands. The column is built of red sandstone, of which the lowest is 94 feet 11 inches in height and the highest 22 feet 4 inches, the two together being just equal to half the height of the column. The intermediate storeys are 50 feet 8½ inches, 40 feet 3½ inches, and 25 feet 4 inches, respectively. Of these three storeys, the lowest has semi-circular fluting, the next angular fluting, and the third is a smooth cylinder. The circular shaft of the topmost storey is decorated with ornamental bands of marble and red sandstone; on each storey are numerous inscriptions. The plinth is 2 feet in height and is a polygon with 24 sides; and the base of a broken cupola, also 2 feet high, makes up the total of 238 ½. A spiral staircase of 179 steps leads to the present summit. In 1803 the cupola, which formerly crowned the edifice, was thrown down and the whole pillar seriously injured by an earthquake. It was repaired by Major Robert Smith, who substituted for the fallen cupola, "a flaming Mughal pavilion" utterly out of keeping with the Pathan architecture of the pillar. This was taken down in 1847 or 1848 by order of Lord Harding. The summit is now surrounded by a simple iron railing. At a distance of 425 feet due north from the pillar stands the unfinished Minar of Ala-ud-din, commenced in A.D. 1311, which was intended to double in its proportions the Minar of Kutb-ud-din. It reached a height of 87 feet, but at this point building ceased. The site chosen for the great mosque was that already occupied by the iron pillar of Raja Dhava, which forms the centre ornament of the inner courtyard. Round the mosque are scattered the remains of palaces and tombs, forming, as has been said, "the most interesting group of ruins which exists in India, or perhaps in any part of the world." No description, however, can be here attempted.

The house of the Slaves retained the throne until 1288, when it was subverted by Jalal-ud-din Ghilzai (Khilji). The most remarkable monarch of the dynasty thus founded was Ala-ud-din, already alluded to, during whose reign Delhi was twice exposed to attack from invading hordes of Mughals. On the first occasion Ala-ud-din defeated them under the walls. On the second, after encamping for two months in the neighbourhood of the city, they retired without a battle. Relieved from the dangers of this invasion, Ala-ud-din built the fort of Siri or Shahpur, a little to the north of the present town, on the spot where he had entrenched himself to oppose the Mughals, and erected in it the celebrated palace of the thousand pillars. The house of Ghilzai came to an end in 1321 and was followed by that of Tughlak. Hitherto the Musalmán kings had been content with the ancient Hindu capital, altered and adorned to suit their taste. But the new dynasty had a passion for great public works, and one of the first acts of Ghiyas-ud-din, its founder, was to erect a new capital about four miles further to the east, which he called, after his own
name, Tughlakabad. Selecting a rocky eminence for his site, he surrounded the new city with a magnificent wall of massive stone crowning the whole with a citadel of enormous strength. The ruins of this grand old fort present in modern days a scene of utter desolation. The eye can still trace the streets and lanes of the deserted city, but with the exception of the thin smoke of a Gújar village rising in the distance, there is not a sign of life within or around. And the desolation serves perhaps to heighten the impression produced by the size, strength and the visible solidity of the stern and massive walls.

* The fort is in the shape of an irregular half circle. Its base towards the south is 1½ miles in length, and the whole circuit 1 fur-
long less than 4 miles. It stands on a rocky height, and is built of large plainly dressed blocks of stone, some of which are so heavy and massive that they must have been quarried on the spot. One of the largest has been measured and found to be 14 feet in length by 2 feet 2 inches and 1 foot 10 inches in breadth and thickness. The faces towards the north-west and east are protected by a deep ditch, and the long face to the south by a large sheet of water, held up at the south-east corner by an embankment. On this side the rock is scarped, and above it the main walls rise to a mean height of 40 feet with a parapet of 7 feet; behind which rises another wall of 15 feet, the whole height above the plain being upwards of 90 feet. In the south-west angle is the citadel which rises above the fort, occupying about one-sixth of its area and containing the ruins of an extensive palace. The walls, like those of Egyptian buildings, slope very rapidly inwards, and their foot is commanded by low slanting loopholes in the ramparts. The whole of this great work is said to have been constructed within two years, from 1321 to 1323; and if this seems incredible, four years is the utmost limit, for it is admitted on all hands to have been completed during the reign of Ghiásuddin who died in 1325. O Ghiásuddin was succeeded by his son Muhammad Tughlak who reigned from 1325 to 1351. This is the king who is described by Elphinstone as “one of the most accomplished princes, and most furious tyrants, that ever adorned or disgraced human nature.” Among other freaks more immediately concerning the city of Delhi, he three times attempted to remove the capital of his empire to Deogiri in the Dekkan. Three times did he order the inhabitants of Delhi to abandon their homes and travel to the new city, a distance of 800 miles, along a road which he caused to be planted with full grown trees. On each occasion they were allowed to return, but the journeys were, of course, fraught with ruin and distress to thousands, and caused a prodigious loss of life. The state of the city under this reign is described by Ibn Batúta, a native of Tangiers, who visited the court of Muhammad about 1341. He presents just such a “picture of mixed magnificence and desolation as one would expect under such a sovereign.” He describes Delhi as a most magnificent city, its mosque and walls without an equal on earth; but although the king was then repeopling it, it was almost a desert. “The greatest city in the world,” he says, “had the fewest inhabi-
Of the tomb of Ghiásuddin Tughlak the following description occurs in the *Archaeology of Delhi*:

"It is situated in the midst of an artificial lake, fed by the overflowing of the Hauz Shamsi and by a lot of natural drains which flowed into the base of the fort, and which at one time must have formed one of its natural defences. It is surrounded by a pentagonal outwork, which is connected with the fortress by a causeway 600 feet in length, supported on 27 arches. In plan, the tomb is a square of 384 feet interior, and 614 feet exterior dimensions. The outer walls are 384 feet in height to the top of the battlement, with a slope of 2:333 per foot. At this rate the whole slope is 71 feet in 384 feet. The walls at base are 111 feet thick, and at top only 4 feet; but the projecting mouldings of the interior increase the thickness of the wall at the springing of the dome to about 6 or 7 feet or perhaps more, for I had no means of making measurements so high up. The diameter of the dome is about 34 feet inside and about 44 feet outside, with a height of 20 feet; the dome is of marble, striped with red stone. The whole height of the tomb to the top of the dome is 70 feet, and to the top of the pinnacle (which is made of red stone) about 80 feet. Each of the four sides has a lofty doorway in the middle, 24 feet in height, with a painted horse-shoe arch, fretted on the outer edge. There is a small doorway only 5 feet 10 inches in width, but of the same form, in the middle of the great entrances, the archway being filled with a white marble lattice screen of bold pattern. The decoration of the exterior depends chiefly on difference of colour, which is effected by the free use of bands and borders of white marble on the large sloping surfaces of red stone. The horse-shoe arches are of white marble, and a broad band of the same goes completely round the building at the springing of the arches. Another broad band of marble in upright slabs, 4 feet in height, goes all round the dome just above its springing. The present effect of this mixture of colour is certainly pleasing, but I believe that much of its beauty is due to the mellowing hand of time which has softened the crude redness of standstone as well as the dazzling whiteness of the marble. The building itself is in very good order." *Archaeological Reports, Vol. I p. 653.*

Muhammad Tughlak added to the strength of the city by a wall stretching north-east, and enclosing all the suburbs as far as the fort of Siri erected by Ala-ud-din, and to this quarter of the city he gave the name of Jahán-panáh. By this addition the ancient town attained its utmost growth. But the period of its decline was at hand. For the very next king, Fíroz Sháh Tughlak, transferred the seat of government to a new town, which he founded several miles to the north of the Kutb, and called after his own name, Fírozábád. The buildings connected with this city appear to have extended from Húmáyun’s tomb on the south to the ridge beyond the modern city on the north. The ruins, however, are very imperfect, and it is impossible to trace the exact form even of its citadel or palace, which lay just outside the southern gate of the modern city. The principal remains of this city are the Kále Máṣjíd near the Turcomán gate, and Fíroz Sháh’s fort near the Delhi gate. In the midst of its ruins stand the famous pillar of Asoka, better known as Fíroz Sháh’s láth, fixed upon the summit of the three-storeyed building known as Fíroz Sháh’s kótála. The láth was brought by Fíroz Sháh from a spot near Khizrábád, on the Jamna, near the place where that river issues.
from the hills, and identified by General Cunningham as being in the immediate neighbourhood of the ancient city of Srugna. It contains an inscription of the celebrated edicts of Asoka, issued in the middle of the third century B.C. The inscription is in the ancient Pāli form of Sanscrit, and its deciphering by Mr. James Prinsep is among the greatest triumphs of modern scholarship.

As to the population of Delhi at this period, General Cunningham thinks that that of Firozábád cannot have been less than 150,000, even if only a part of the space enclosed by it was inhabited. He would also reckon the population of old Delhi to be about 100,000, thus making up the total number of inhabitants of the two cities to a quarter of a million. By most, however, this estimate will probably be considered excessive.

The history of the successors of Firoz Shah presents a succession of fierce commotions and sanguinary broils, which devastated the empire at large, until, at last, during the reign of Muhammad Tughlak, the invasion of Tamerlane burst upon the contending parties and overwhelmed them in a common ruin. After carrying fire and sword through the Punjab, Tamerlane reached Delhi in December 1398. The King fled to Gújrat, and his army was defeated under the walls of Delhi. The city surrendered on a solemn promise of protection; and Tamerlane entering was publicly proclaimed Emperor. The promise of protection, however, availed but little. Plunder and violence, begun by the conquering army, brought on resistance; and then followed a scene of horror baffling description. The whole city was for five days given up to a general massacre, and such was the slaughter, that many streets were rendered impassable by heaps of dead. Satiated with carnage and plunder, the invaders at last retired, dragging large numbers, both of men and women, into slavery. For two months after Tamerlane's departure, Delhi remained without a government, and almost without inhabitants. At last Muhammad Tughlak regained a fragment of his former empire, but on his death, in 1412, his family became extinct. He was followed by the Sayad dynasty, which held Delhi with a few miles of territory until 1444, and then gave way to the house of Lodi. The monarchs of the Lodi family appear to have in a measure deserted Delhi, making Agra their capital. At last, in 1526, during the reign of Ibráhím Lodi, Bábar, * sixth in descent from Tamerlane, marched into India at the head of a small body of veteran soldiers, and, having defeated and killed Ibráhím Lodi, at the great battle of Pánipat, advanced upon Delhi, which opened her gates to her new ruler in May 1526.

Thus ended the period of Afghán rule in Delhi. From Bábar sprang the long line of Mughal Emperors, under whom Delhi reached the zenith of her glory.† Bábar died in 1530, at Agra, which,  

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* His real name was Zahir-ul-din Muhammad; Bábar, the lion, was his Tartar sobriquet.
† Tamerlane and his descendent Bábar with the dynasty that sprang from them are known as Mughals. There is little certainty as to the race to which they did actually belong. They were of Türkí origin and certainly not Mughals. Indeed, Bábar in his Memoirs never speaks of the Mughal nation but with contempt and aversion.
like his predecessors, the Lodis, he seems to have made his principal residence. In consequence probably of this desertion, the city of Firozábád seems never to have recovered after its overthrow by Tamerlane in 1398, and when Humáyún, son of Bábáir, determined to make Delhi his residence, he found it necessary to build or restore the fort of Purána Kila or Indrapat.* on the side of the ancient Indraprásthá. Humáyún called his new fort Dín-panáh. That name, however, soon fell out of use, and the fort is ordinarly known as Purána Kila. In 1540 Humáyún was expelled by Sher Sháh, and this monarch entirely rebuilt the city, enclosing and fortifying it with a new wall. Delhi Sher Sháh, as the renovated town was called, extended from where Humáyún’s tomb now is, to the citadel of Firoz Tughláq already described as just outside the southern gate of the present city; and Humáyún’s fort of Dín-panáh, further strengthened, formed its citadel. The materials for this work were chiefly taken from Ala-ud-dín’s fort of Siri, and from other buildings of the ancient city. A gate of Delhi Sher Sháh, called originally the Kábáli Darwáza, but commonly known by the name of Láí Darwáza, or red gate, is now standing, a striking but isolated building, on the road side opposite the present jail. Another work of this time was Sálimgarh, the fort already alluded to as situated at the north-east corner of the palace at the point where the East Indian Railway crosses the Jamna into the city. It was erected by Sálím Sháh, son of Sher Sháh, in 1546.

In 1555 Humáyún regained the throne, but died within six months after his success. He was succeeded by his son, the illustrious Akbar, who ascended the throne early in 1556. During this reign and that of Jahanír, nothing of local interest is recorded: the Emperors principally resided at Agra or Lahore, while Delhi seems once more to have fallen into decay. But between the years 1638 and 1658† King Sháh Jahan once more rebuilt it almost in its present form, and his city, still known as Sháhjahanábád, is, with a few trifling exceptions, the city of modern days. It is to Sháh Jahan also that Delhi is indebted for the great mosque, called the Jámá Masjíd, and for the restoration of the present Western Jamna Canal. Delhi, thus restored, was the capital of the renowned Aurangzéb (Alamgir L), the greatest of the Mughal kings, and during his reign, from 1658 to 1707, was uniformly prosperous.

From the death of Aurangzéb began the rapid decline of the Mughal Empire, and in the struggles of the ensuing century, Delhi suffered much and often. Bahádur Sháh, Jahándár Sháh and Farokhsher followed each other on the throne in quick succession. Farokhsher was succeeded 1719 by Muhammad Sháh, during whose reign Delhi saw under her walls for the first time the standards of the Mahratta destined afterwards to play such an important part in her history. Three years later, in 1729, the Persian Nádir Sháh

His mother however was a Mughal. The reason for this strange perversion of names, seems to be that the Indians call all Northern Musalmáns, except the Afgháns, Mughals. They now apply the term particularly to the Persians.

* General Cunningham believes that he built it entirely.

† The citadel or Palace, now known as the Fort, was begun in 1638; and the outer walls ten years later.
entered the city in triumph. On the second day after his entry a report was spread that Nádир Sháh was dead, and the Indians, encouraged by the rumour, fell upon the Persian sentries, murdering many of them. Nádир Sháh, after vainly attempting to stay the tumult, at last gave the order for a general massacre. "The slaughter raged from sunrise till the day was far advanced, and was attended with all the horrors that could be inspired by rapine, lust and thirst of vengeance. The city was set on fire in several places, and was soon involved in one scene of destruction, blood and terror;" and though the massacre was at last stayed it was only to be succeeded by systematic extortion and plunder. Contributions were levied upon all, rich and poor alike, and extorted by every species of cruelty. "Sleep and rest forsook the city. It was before a general massacre, but now the murder of individuals." For fifty-eight days Nádир Sháh remained in Delhi, until satisfied that nothing more could be wrung from the devoted city; and when at last he left, he carried with him a treasure in money amounting, by the lowest computation, to eight or nine millions sterling, besides jewels of inestimable value, and other property to the amount of several millions more, including the celebrated Peacock Throne. The city lay exhausted, deserted, ruined; and not till long after Nádир was gone did the court awake, as it were, from a lethargy.

It is as impossible within the limits of the present account, as it would be out of place, to attempt to trace the history of the collapse of the Mughal Empire under the repeated blows dealt by Ahmad Sháh Duráni on the one hand and the Mahrattas the other. Our concern at present is only with the capital; and it must suffice to say that before the final disruption of the empire in 1760, the unhappy city was first devastated by a civil war carried on for six months by daily combats in her streets; was twice sacked by Ahmad Sháh Duráni, when all the horrors of Nádир Sháh’s invasion were repeated; and lastly, what Persian and Afghan had left, was seized by the rapacious Mahrattas. Alamgir II., the last real Emperor, was murdered in 1760, and then ensued a period of unexampled confusion. Sháh Alam, an exile from his capital, assumed the empty name of king, but Delhi was a prey alternately to the Duráni and the Mahratta. At last the latter gained the day, and restored Sháh Alam to his capital in 1771. The king made one feeble effort to shake off Mahratta rule, but was utterly defeated at Badarpur, ten miles to the south of Delhi. In 1788 the Palace was permanently occupied by a Mahratta garrison, and the king remained a cypher in the hand of Sindhia until the day (March 14th, 1803) when Lord Lake, having defeated the French General of the Mahrattas under the city walls, entered and took the puppet king under British protection.

Delhi was once more attacked by a Mahratta army under Holkar in 1804, after the disastrous retreat of Colonel Monson; but was gallantly defended by a small force under Colonel Ochterlony, the British Resident, who successfully held out against overwhelming numbers for eight days, until relieved by Lord Lake.

* The number of victims have been estimated as from 120,000 to 150,000.
Chapter VI—TOWNS, MUNICIPALITIES, AND CANTONMENTS.

Holkar retreated, and from this date a new epoch in the history of Delhi began. The Palace remained under the immediate rule of the king, but the city, together with the Delhi territory, passed under British Administration, and enjoyed a long immunity from war and bloodshed. For fifty-three years nothing occurred to break the monotony of prosperity and peace. At length, however, the calm was rudely broken in upon by the stormy events of 1857.

For some months during the earlier portion of the year an uneasy presentiment is said to have prevailed among all classes of native society in Delhi, and a vague feeling of excitement in reference to some expected event, a feeling which was eagerly fomented by intrigues in the Palace, and was fed by false or exaggerated reports of the Persian war. At length the storm burst. On the evening of May 10th, occurred the Mutiny at Mirath, and on the morning of the 11th, the mutinous troopers had crossed the Jamna and stood clamouring for admittance below the Palace wall. The scene that followed has been too often described to need a minute relation here. Finding the Calcutta gate* which was nearest to the river crossing closed, the troopers doubled back towards the south, and found an entrance at the Râjghât gate in Dariâ Gauj. Meanwhile, Captain Douglas, Commandant of the Palace Guards, Mr. Fraser, the Commissioner, and Mr. Hutchinson, Collector, had met at the Calcutta gate. On the approach of the mutineers from within, they escaped to the Lahore gate of the Palace and there were murdered. The Palace was occupied by crowds of troops and the whole city thrown into a ferment of confusion. At this time almost the whole civil and non-official residents of the station had their houses within the city wall, and fell an easy prey to the insurgents. The troopers from Mirath, joined by the roughs of the city, carried murder and rape into every house. Soon too the infantry from Mirath began to arrive, and by 8 o'clock the mutineers were sole masters of every yard within the city walls, except the magazine and the main-guard just within the Kashmir gate. *

Meanwhile the news reached the cantonment beyond the ridge that overlooks the city. The troops in the station were entirely native, three regiments of native infantry, the 38th, the 54th, and the 74th, and a battery of native artillery. The 54th were marched promptly down to the Kashmir gate and the main-guard, where a detachment of the 38th was posted. These had already in their hearts cast in their lot with the mutineers, who were then appearing on the scene. Ordered to fire on the insurgents, they responded only by insulting sneers. Nor was the conduct of the 54th much better. Several European officers were cut down either by the insurgent troopers or by men of their own regiments, and when the artillery officers entered the gate a few minutes later, they found the traces of the conflict in the dead bodies of their comrades. The insurgents, alarmed by the report of the approach of guns, had dispersed followed by the greater portion of the 54th. The guns were planted before the main-guard, and two companies of the 54th,

* The old Calcutta gate no longer exists. It was destroyed in the construction of the Railway.
which had accompanied them from cantonments, were posted as a garrison. They were now joined by the 74th, under Major Abbott, and the force, thus augmented, remained under arms all day at the main-guard, joined from time to time by the few fugitives who, almost by a miracle, escaped from the city.

The magazine stood half way between the palace and the main-guard. It was under the charge of Lieutenant Willoughby, with whom were associated Lieutenants Forest and Raynor and six European Conductors and Commissariat Sergeants. The native subordinates fled at the first sound of an attack upon the magazine, but the nine Europeans held out bravely for some time in the hope of succour, determined to defend to the last the enormous accumulation of the munitions of war collected in the magazine. About midday an explosion was heard at the main-guard, which shook the building to its foundation. It was the powder magazine fired by Willoughby and his companions when further defence was hopeless. Willoughby and Forest escaped to the Main-guard. Raynor and one of the Sergeants took a different direction and eventually reached Mirath. The remaining five of the nine perished in the explosion. All day long the sepoys in the cantonment, as well as at the main-guard, had been hovering on the brink of open mutiny, and were restrained only by the fear of the white regiments which were expected every moment to arrive from Mirath. But the day wore on, and no white regiments arrived, and at last the cloak was thrown off. The massacre at the Main-guard was begun by a murderous volley from the 38th, fired into the midst of the English officers and fugitives from the city, among whom were several ladies. A few escaped by an embrasure in the city wall, and clambering across the ditch, sought a refuge in the direction of the cantonments. Here, however, things were but little better. Before evening the sepoys had thrown off all semblance of allegiance. The ladies and children were for a time collected in the flagstaff tower on the summit of the ridge; but when the remaining guns were seized by mutinous sepoys, and it became impossible to hold together even those who were inclined to remain faithful, no resource remained but flight. A few officers, remaining to the last, rescued the regimental colours. And then even these were forced to fly: and every vestige of British authority was stamped out of the cantonments, as in the morning it had been from the city. All through that night and the following days the fugitives toiled on. To some the villagers gave help; others they despoiled. Many perished miserably on the road, or, unable to proceed, fell a prey to marauding bands of robbers. The remainder, struggling painfully on, often assisted and sheltered by the people, and especially by the Jâts, at last found a refuge in Karnál and Mirath.

Meanwhile, in Delhi, some fifty Christians, European and Eurasian residents of Dariâ Ganj, remained alive, thrust indiscriminately into a stifling chamber of the palace. For fifteen days they remained thus confined, and on the 16th were led forth to die. A rope was thrown round the whole party so that none could escape, and thus, in a courtyard of the palace, they were foully massacred.
A sweeper who helped to dispose of the corpses, afterwards deposed that there were but five or six men among them; the rest were women and children. The bodies were heaped upon a cart, borne to the banks of the Jamna, and thrown into the river.

A short month later, on June 8th, was fought the battle of Bâdli-ki-Sarai, and that same evening the avenging British force, sweeping the mutineers from their old cantonment and the Sabzi Mandi Bâzâr, encamped upon the ridge that overlooks the city. It would be foreign to the scope of the present account to trace the history of the ensuing siege, which has been already narrated by a hundred pens. For three long fiery months it dragged on, the 'Delhi Field Force' besieging upon the ridge rather than besieging, and the communication between the city and outside not being cut off except on the north. At length, the heavy guns arriving, it was determined to carry the city by assault. The first of the heavy batteries opened fire on September 8th, and on the morning of the 14th the British force, 7,000 men in all, advanced to storm the walls defended by 60,000 mutineers. The four points of attack were the Kashmir Bastion, the Water Bastion, the Kashmir Gate and the Lahore Gate.

The attacking force was divided into four columns with a reserve.

The two first columns were to storm the breach in the Kashmir Bastion and the Water Bastion, the third to blow open the Kashmir Gate, and the fourth to clear the suburbs to the west of the city, and enter by the Lahore Gate. In advance of all were the 60th Rifles, concealed in the bushwood, stretching up to within musket shot of the walls, ready to keep down the fire of the rebels, and cover the advance of columns. On September 14th, at 3 A.M., the columns had fallen in at Ludlow Castle, but during the night, the breaches had been filled with sand-bags, and the columns were obliged to wait till the fire from the guns could once more clear the way. The troops lay down under shelter, and the advance of the rifles to the front with a cheer, was to be the signal for the cessation of the fire from the batteries, and the assault of the columns.

The following is Mr. Cooper's account of what ensued: "At the head of the third column stood the gallant exploding party consisting of Lieutenants Salkeld and Home of the Engineers, Sergeants Carmichael, Burgess and Smith of the Bengal Sappers, Bugler Hawthorne of the 52nd L.I. (who accompanied the party to sound the advance when the gate was blown in), and eight native Sappers, under Havildar Mádhun, to carry the bags. At the edge of the cover, the powder-bags had been transferred to the European soldiers. Here stood this heroic little band, forming a forlorn hope, feeling themselves doomed to almost certain death, waiting in almost agonising suspense for the appointed signal. It came; the firing suddenly ceased, the cheer of the Rifles rang through the air, out moved Home with four soldiers, each carrying a bag of powder on his head; close behind him came Salkeld, portfire in hand, with four more soldiers similarly laden, while a short distance behind the storming party, 150 strong, consisting of—"
followed up by the main body of the column in rear. The gateway, as in all native cities, was on the side of the bastion, and had an outer gateway in advance of the ditch. Home and his party were at this outer gate, almost before their appearance was known. It was open, but the drawbridge so shattered that it was very difficult to cross. However, they got over, reached the main gate, and laid their bags unharmed.

"So utterly paralyzed were the enemy by the audacity of the proceeding, that they only fired a few straggling shots, and made haste to close the wicket, with every appearance of alarm, so that Lieutenant Home, after laying his bags, jumped into the ditch unhurt. It was now Salkeld's turn. He also advanced with four other bags and a lighted portfire, but the enemy had now recovered from their consternation, and had seen the smallness of the party, and the object of their approach. A deadly fire was poured on the little band, from the open wicket, not ten feet distant. Salkeld laid his bags, but was shot through the leg and arm, and fell back on the bridge, handing the portfire to Sergeant Burgess, bidding him light the fusee. Burgess was instantly shot dead in the attempt; Sergeant Carmichael then advanced, took up the portfire, and succeeded in the attempt, but immediately fell mortally wounded. Sergeant Smith, seeing him fall, advanced at a run, but finding the fusee was already burning, threw himself down into the ditch, where the bugler had already conveyed Salkeld. In another moment, a terrific explosion shattered the massive gateway, the bugle sounded the advance, and then with a loud cheer, the storming party was in the gateway, and, in a few minutes more, the column; and the Kashmir Gate and Main Guard were once more in the hands of British troops." *The first column, under General Nicholson and the second under Colonel Jones were equally successful in carrying the breaches at the Kashmir and Water Bastions, and both columns uniting the other side, marched along the narrow lane encircling the city inside the walls, and cleared the walls as far as the Kábul Gate. The third column, after blowing up the Kashmir Gate, pushed on to the Chándni Chauk, but were eventually forced to retire on the Church. The fourth column was the least fortunate, and was forced to retreat. The retreat, however, in spite of considerable loss, was made in good order.*

But now the main difficulty had been overcome. The attacking force had now entered the city, and day by day it was gradually cleared of the rebels. On the 16th September the magazine (now the Post Office) was stormed by Her Majesty's 61st Regiment with some Panjábis and Bilochees under Colonel Deacon. On the 17th the Delhi Bank House was carried, and on 19th the line of communication between the magazine and the Kábul Gate was completed, and in a few days more the whole city was cleared of the rebels, and the capital of the Mughals was in our hands, never again to be given up to the pageant sovereign, who had exercised his dominion therein for so long.

The loss, however, was very heavy. *On that famous 14th of September, 66 officers and 1,104 men were counted among the killed and wounded. *Foremost on the fatal list stands the famous name of
General John Nicholson. He, the life and soul of the assault, had headed the first column of attack which stormed the Kashmir Bastion. Reforming his men, he entered the narrow lane behind the walls, and swept along inside, past the Mori and Kábul Gates, clearing the rebel forces from the walls. He was approaching the Lahore Gate, when fire was opened upon his column from the Burn Bastion, and from a breastwork planted across the lane. Leading on his men to attack the breastwork, he fell mortally wounded by a musketball. He was carried to the rear, his column falling back to the Kábul Gate, but he lived to hear of the complete success of the whole attack. After lingering on for a few days he breathed his last.

The King and several members of the Royal Family, on the flight of the mutineers, took refuge at Húmáyún's tomb. Here, on September 21st, they surrendered to Major Hodson, who with his own hand, in order to avoid a rescue, shot the young princes down. The King, Bahádúr Shah, was brought into Delhi and tried before a Military Commission. He was found guilty of encouraging and abetting acts of rebellion and murder, and being saved from a severer penalty by a guarantee of his life which he had received from Major Hodson at the time of his surrender, he was sentenced to perpetual banishment. He was removed to Rangoon, where he died, a pensioner of the British Government, on October 7th, 1862.

Delhi, thus reconquered, remained for some time under military authority, and owing to the murders of several European soldiers who struggled from the lines, the whole population was shortly afterwards expelled. The order of expulsion was afterwards modified, Hindus being generally admitted, but Muhammadans still rigorously excluded. This was the state of affairs when, on January 11th, 1858, the city was made over to the Civil authorities. In July 1858, Civil Courts were re-opened and the city gradually resumed its wonted appearance. But even to the present day, the shattered walls of the Kashmir Gate and the bastions of the northern face of the city bear visible testimony to the severity of the cannonade of September 1857. The cantonments were constituted in 1859. Since then, the only events of importance that have occurred at Delhi have been the visit of the Prince of Wales in 1876, and the Imperial proclamation in 1877, when all the feudatories of the Indian Empire were assembled at the Mughal capital of India.

Any description of Delhi would be incomplete without a passing notice of some of the very interesting objects in the vicinity of the town.

Of these the foremost is the Kutb Minár, which has been already described a few pages back. Within a few yards of the Kutb is the celebrated iron pillar already described. On the other side of the Kutb is the Aláí Darwázá, or gate of Alá-ud-dín Khilji. It was built about 1310 A.D. The building is a square of 34½ feet inside, and 56½ feet outside; the walls being 11 feet thick; from the inner floor to the domed ceiling it is about 47 feet high. The corners are ornamented with a series of arched

* For bibliography, see page 185.
niches, which cut off the angles of the square, and so turned the support of the dome into an octagon. On each side of the gateway is a lofty door, those on the northern and southern sides being the loftiest. The doorways are most elaborately ornamented; each door is formed by a pointed horse-shoe arch, of which the outer edge is panelled. The whole face of the building is ornamented with elaborate chiselling, the most attractive features being the bands of inscription. A short distance away from the Kutb is the basement of another similar building, with the base considerably broader than the original. It was also designed by Ala-ud-din Khilji, but unfinished at his death. Intermingled with the Muhammadan ruins round the Kutb are ruins of an ancient Buddhist temple, of no great value as works of art, but interesting as showing the existence of that religion at an early age in Hindustan. Adjoining the Kutb is the Kila Rai Pittora, the remains of an old Hindu fort, with the walls clearly discernible. The principal buildings connected with the Kutb have now been enumerated; but besides these there are numerous tombs and temples round the relics of emperors, saints, and statesmen. The most prominent, perhaps, is the tomb of Adam Khan, an octagonal building with a dome, now used as a rest-house for the officers of the Delhi district.

Between the Kutb and Delhi is the tomb of Safdar Jang, the Wazir of the Emperor Ahmad Shah. It is about five miles from modern Delhi, and stands in the centre of an extensive garden on a lofty terrace containing arched cells. The roof of the tomb is surmounted by a marble dome, and is supported by open marble pavilions on the four corners. The garden is about 300 yards square, and at each of the four corners is an octagonal tower; the sides of which, with the exception of the entrance, are covered with perforated red stone screens. Behind the gateway, and a little to the north of it, there is a masjid with three domes and three arched entrances built throughout of red sandstone. The terrace over which the tomb stands is 10 feet above the level of the garden and 110 feet square. In the centre of the terrace is a vault under which is the grave of Safdar Jang. The building over the grave is about 60 feet square, and 90 feet high. In its centre there is a room 20 feet square, containing a beautiful marble monument highly polished and massively carved. Round the centre room there are eight apartments, four square and four octagonal. The pavement and the walls of the room up to the waist are marble. The roof of the centre room is about 40 feet high, and the ceiling is formed by a flattish dome. In the centre of the roof stands a bulbous marble dome with marble minarets at each angle. The four faces of the tomb are alike both in construction and ornamentation; the latter consists of inlaid bands of marble. A stone aqueduct deprived both of its fountains and water may yet be seen in front of the tomb.

Continuing along the road from the Kutb to Delhi on the right hand side about two miles from Delhi the Jantar Mantar is reached. This was erected in the third year of Muhammad Shah A.D. 1724 by the astronomer Jey Singh, founder of the principality of Jaipur. The work was begun, but never completed, owing to the death of
the projector and the disturbed state of the Empire. What was finished has been seriously injured by the Jâts and others, but even now proves considerable astronomical skill on the part of the projector. The great equatorial dial is still nearly perfect, but the gnomon and the periphery of the circle on which the degrees are marked have been injured in several places. The length of the gnomon is 118 feet, base 104, and perpendicular 56. Besides this gnomon there are two others on a smaller scale, all three being connected by a wall on which is described a graduated semicircle for measuring the altitude of objects lying due east or west from hence. In a southerly direction from the great equatorial dial are two buildings exactly alike, both for observing the altitude and azimuth of the stars, each apparently intended to correct the other. The whole collection of instruments shows astronomical knowledge of a very high order.

The road to Delhi enters the town sideways at the Lahore gate. Outside the Delhi gate of the city near the Mathrah road is a tall column known as Firoz Shâh’s Lât. It was formerly surrounded by the city of Firozâbâd, but that city is merely a ruin without inhabitants. The pillar is a sandstone monolith placed on a pyramidal building of rubble stone. It is 42 feet high, of which 35 feet towards the summit are polished, and the rest is rough. The upper diameter is 25 inches, and lower 38 inches. The colour of the stone is pale pink, and it resembles dark quartz. The chief point of interest about this monolith is that the inscription on it forms part of the edicts of Asoka, king of Magadha, by which he proclaimed his talents to the world. This pillar forms one of a series erected by him from Kâbul to Orissa. There is also another pillar on the ridge inscribed with one of the edicts of king Asoka. He lived about 250 B.C. Further along the Mathrah road is Parâna Kila or Indrapat, supposed to be the site of the most ancient site of Delhi.

Still further along the same road is the tomb of Humâyûn which was finished in 1665 at a cost of 15 lakhs of rupees. Besides the tomb of Humâyûn himself, this mausoleum contains the graves of many others of the house of Timour. This tomb of the first hereditary monarch of the Mughal race may be remembered as being the spot where Bahádur Shâh, the last Mughal Emperor of Delhi, surrendered himself to the British Government after the capture of Delhi during the Mutiny, and in sight of which his sons and nephews were summarily executed for murder and treason by Hodson.

The tomb of Humâyûn stands near the old bed of the Jamna in the centre of a high-walled enclosure. On the west and south are two lofty tower-like gateways, which add much to the grandeur of the building. The gateways are built of grey stone ornamented with bands of red stone and marble. In the centre of the garden is a platform 5 feet high and 100 yards square, surmounted by a second platform 20 feet high and 85 yards square. In the centre of the floor of the upper platform are the graves of Húmâyûn, and of the other Mughal princes just described. Above these graves is erected the mausoleum, the centre room of which is a square of 45 yards. It is built of red sandstone and is ornamented with marble bands. The form of the main body of the tomb is that of a square with the
corners cut off, that is to say an octagon with four short and four long sides. Each of the short sides forms one side of four octagonal corners. The tomb itself is a lofty square tower surmounted by a magnificent marble dome topped with a copper pinnacle standing 140 feet from the level of the terrace. The corner towers are two-storeyed, and round these towers and the centre room in the upper storey there runs a narrow gallery. The roof is oval, and is about 80 feet in height, and formed by the dome.

The college, which is on the roof of the tomb, was at one time an institution of some importance, and men of learning and influence used to be appointed to the charge of the place. It has, however, long ceased to maintain its reputation, and for the last 150 years has been completely abandoned. In the south-east corner of the garden is a small tomb, the history of which is unknown. It stands on a terrace 8 feet high and 76 feet square, paved with red sandstone. The tomb itself is about 40 feet square, and 72 feet high to the top of the dome. The tomb inside is about 24 feet square, and has one entrance on the south. There are two marble monuments on the tomb covered with engravings of verses from the Kurán. The tomb is built almost entirely of red and grey sandstone.

There are two small tombs of great interest within a few minutes walk of the mausoleum of the Taimuria family. The following extract is from the Archaeology of Delhi:

"The village of Nizám-ud-din is within five miles of modern Delhi; it is entered by a lofty stone and masonry gateway, on either side of which there are rooms now occupied as a school. On the right of the visitor, as he enters the village, is the mausoleum known as the chausat khambah; further on, still on his right, are the graves of the queens, the daughters and nieces of Akbar II. Turning to his left, the visitor arrives at a low gateway through which he enters a stone paved enclosure about 60 feet square; on his left, is a room now occupied as a school with a grave in it, and on his right is the tomb of Khusrau. On the north of this court is another walled enclosure, paved with marble, which contains the tomb of Nizám-ud-din. This enclosure is about 48½ yards long and 19½ yards broad, and within its walls are the graves of Jahánár Begam, Muhammad Sháh and Mírzá Jahángir, and the mosque known as Jamá'á'kh Khamah."

Mr. Carr Stephen gives the following catalogue of the members of the Delhi Royal family who are buried in this mausoleum:

"The tomb of Humáyún may be regarded as the general dormitory of the House of Taimúr; for, although Akbar and his three immediate successors are buried elsewhere, no other mausoleum contains so many distinguished dead who belong to the Mughal dynasty. Round the grave of Humáyún are interred Hají Begam, his wife, and the companion of his many troubles; the headless body of Dárá Sheko, the accomplished and chivalrous but ill-fated son of Sháh Jaháán; the Emperor Muhammad, Azám Sháh, the brave but unwise son of Aurangzeb, who fell in battle against his brother before Agra; the Emperor Jahánár Sháh, the grandson of Aurangzeb, and his unfortunate successor, Farokhsyar, who was poisoned by his prime minister; the youthful Rafi-ud-darjat and Rafi-ud-daulah, each of whom in succession assumed imperial dignity only to relinquish it after an unimportant reign of three months; and last, though not the least, Alamgir II, who was assassinated at the instigation of his prime minister, 'Imád-ul-Mulk. Other royal princes and princesses, and their attendants and retainers, sleep close to the illustrious few whose names are preserved in history."
Further along the Mathrah road, and somewhat to the right of it going from Delhi, is the fort and city of Tughlakábád. It was finished in 1323. It is in the shape of a half hexagon, the three sides being about ¾ mile each in length and the base 1¾ miles. The circuit of the city is about 4 miles. The fort stands on a rocky height surrounded by ravines. The walls of the fort are built of massive blocks of stone of great thickness. The rock on the southern face is scarped, and the walls above rise to a mean height of 40 feet. In the south-west angle is the citadel, occupying about ⅓ of the area of the fort. It contains the ruins of a large palace. The citadel is strongly defended by ranges of towers and bastions, within which were the private apartments of the Emperor. The fort of Tughlakábád has 13 gates, and the citadel 3 inner gates. It contains seven tanks for water, and three bélis still in good order. There are apartments underground at a depth of from 30 to 80 feet, probably for use in the hot weather. The upper part of the Fort is full of ruined houses, while the lower part seems never to have been fully inhabited. Tughlakábád formerly belonged to the Rájá of Ballabgarh, but was annexed owing to the Rájá’s participation in the Mutiny. It is now an insignificant Gujár village, owing all its importance to the grandeur of its ruins. There is a metalled road from here to the Kutáb.

Such is a short sketch of some of the principal monuments around Delhi. To describe all at length would require a separate volume, but the most important have been touched upon. For this purpose great assistance has been received from Carr Stephen’s book, *Archaeology of Delhi*, in which a full account will be found of every monument of interest around Delhi.

The Municipality of Delhi was first constituted in 1863. It is now a Municipality of the first class. The Committee consists of the Deputy Commissioner as president, with five other official members, including the Vice-President, and 15 non-official members. The non-official members are appointed by Government on the nomination of the Deputy Commissioner, subject to the approval of the Commissioner of the division. Table No. XLV shows the income of the Municipality for the last few years, while Table XLVA gives details of manufactures. The income is chiefly derived from octroi, levied at various rates on the value of almost all goods brought within municipal limits, grain and piece-goods being excepted. Certain nazád property, in the hands of the Municipality, also yield a considerable income.

Delhi is the great commercial centre for the eastern part of the Panjáb, Rájputána and the neighbouring districts of the North-Western Provinces. An important item of the export trade is leather and hides, and also ghi. Raw cotton is largely collected here, and forwarded to Bombay and Calcutta for exportation to England. Cotton thread is re-imported from Europe and worked up into pagsris and dopattas. In the case of European piece-goods—another very important article of traffic—and European glass and China ware, the process is reversed, Delhi being the most important market for distribution in the north-western parts of India. Beyond the limits of the province, the export dealings of Delhi are
principally with Sind, Kábul, Alwar, Bikaner, Jaipur, and the North-Western Provinces. Of Panjáb towns, Rewári, Hissár, Ludhíánáh, Lahore, Amritsar, Ambálá, Jalandhar, Ferozepur, Multán, and Fesháwar, all have extensive dealings with the great Delhi houses. European enterprise is represented by the Delhi, and a branch of the Bengal Bank, and by the agents of two or three firms of cotton merchants. There is a considerable through traffic in chāras coming from Dera Gházi Khán, and passing through to Calcutta without breaking bulk. Most of the chāras for consumption in the city is brought from Amritsar. There is a considerable importation of gold and silver in bars, which is used in the city in the manufacture of gold and silver fancy-work and ornaments. In food grains the export is principally in a southern direction; little going north. With regard to metal, copper and brass in sheets, and iron wrought and unwrought are imported from Europe; but most of that imported is disposed of in the city for local requirements. Gold also is imported. There are some manufactories in the city, but they do little more than supply the wants of the district. Ghá is largely imported principally for the requirements of the city.

The principal manufactures of the city are native shoes, for which the demand is very large; and fancy silver work. In the latter trade, several very wealthy firms are engaged. A more detailed notice of some of the industries of the town will be found in Mr. Kipling’s note given at pages 124 to 138. Table No. XLVA gives details of the manufactures of the town, as they stood in 1881-82, and the figures in the margin show total imports and exports for the last few years; but the figures are of very doubtful accuracy. Further information will be found in the trade reports.

<table>
<thead>
<tr>
<th>Year</th>
<th>Imports</th>
<th>Exports</th>
</tr>
</thead>
<tbody>
<tr>
<td>1876-77</td>
<td>79,614.88</td>
<td>95,534.08</td>
</tr>
<tr>
<td>1877-78</td>
<td>2,95,39,296</td>
<td>1,35,76,836</td>
</tr>
<tr>
<td>1878-79</td>
<td>2,82,07,193</td>
<td>1,16,51,761</td>
</tr>
<tr>
<td>1879-80</td>
<td>2,93,72,993</td>
<td>98,74,195</td>
</tr>
<tr>
<td>1880-81</td>
<td>3,04,74,649</td>
<td>3,44,18,500</td>
</tr>
</tbody>
</table>

Of its special industries, perhaps the most famous is the production of jewellery, gold and silver lace, real and imitation, and tinsel work in all its branches; but there is probably no trade known in India that has not its representatives in the city. The Delhi jewellery is especially famous, but is losing much of its interest by reason of excessive imitation of European models. The characteristic articles of the Delhi jewellery are turquoise brooches, bracelets, and filagree work in gold and silver. This branch of industry received a great blow in 1857 by the removal of the Royal family and its retainers from the city. Large sums of money, which had formerly been spent annually upon decorations, personal and otherwise, now ceased to find their way into the bázár, the result being to paralyze the energies, and eventually diminish the numbers of artificers.

The most important public buildings have been described above, near the Jamá Masjíd is the civil hospital with accommodation for a large number of patients. The Delhi College is a white building with a lofty colonnade. The Institute, described above, is a fine building containing the Darbár Hall with a public library and reading rooms. In front of this building, in the centre of the Chándni Chauk, is a lofty clock-tower with four faces. The remaining public
buildings are the kotwals, the Commissioner's Office (adjoining his private residence), the district offices, the railway station, telegraph office and post office. The latter occupies a building known as the magazine. There are several excellent shops, the Banks of Bengal and Delhi, and the Northbrook, Great Eastern, and United Service Hotels. There is a local paper published in English entitled the Punjab Herald. Near the East Indian Railway Station is a building known as the Mor Serai, used partly as a bonded warehouse, and partly as a habitation for poor Europeans. Within the city there are other serais, tahsil offices, a dispensary with several branches, a central police thana with several other thanas, several branch post offices, and a high school. Outside the Ajmir Gate are the police lines. There are a number of schools of various kinds in the city described under the head of education. The public gardens, known as the Kudsia Bagh, are situated just outside the Kashmir Gate, and inside are the Queen's Gardens occupying a considerable space, and giving an appearance of freshness and verdure to Delhi not often met with in a native town. There is nothing especial to remark about the cantonments. In the fort are several handsome buildings, but they are of a period prior to the cantonments, and have been described above.

The population, as ascertained at the enumerations of 1868, 1875, and 1881 is shown below:

<table>
<thead>
<tr>
<th>Limits of Enumeration</th>
<th>Year of Census</th>
<th>Persons</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whole town</td>
<td>1868</td>
<td>1,64,417</td>
<td>83,345</td>
<td>17,671</td>
</tr>
<tr>
<td></td>
<td>1881</td>
<td>1,73,393</td>
<td>93,163</td>
<td>80,238</td>
</tr>
<tr>
<td>Municipal limits</td>
<td>1875</td>
<td>1,69,655</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>1881</td>
<td>1,73,993</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The Deputy Commissioner wrote as follows:

in the district report on the Census of 1881 regarding the increase of population:

"The increase in the city and suburbs of Delhi is partly owing to improvement in trade, and partly to the opening of two new lines of Railway, viz., the Sind, Panjab and Delhi Railway, and the Râjpútáná State.
Railway, each having its terminus at Delhi. The better attention paid of late years to conservancy and sanitation must also have tended indirectly to increase the population by causing a reduction in the rate of mortality. As might have been expected, the increase was proportionately larger in the suburbs where there is more room for expansion than in the city. The population of the former increased by nearly 20 per cent., while that of the city has increased by 9.4 per cent. only. The following table which distinguishes religions, is interesting especially as showing the effect of the Mutiny upon the Muhammadan population. At the time of the Census of 1853, although the population of the Palace (estimated in 1844 to be about 14,000 souls), appears not to have been included in the returns, yet there must have been a large number of hangers-on of the Royal Family, residing outside the Palace. These would necessarily have disappeared before 1868. Again, to say nothing of the number of Muhammadans actually killed in 1857, it must be remembered that every Muhammadan was expelled for a time from the city after its capture, and it was only by degrees that the city became completely re-populated. So, too, large numbers of trades-people who had driven a thriving trade in supplying the wants of the Palace and its retainers, quitted the city after the expulsion of the Royal Family.

<table>
<thead>
<tr>
<th>Year</th>
<th>Place</th>
<th>Christians, &amp;c.</th>
<th>Hindus</th>
<th>Muhammadans</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1847</td>
<td>City</td>
<td>...</td>
<td>327</td>
<td>71,630</td>
<td>66,120</td>
</tr>
<tr>
<td></td>
<td>Suburbs</td>
<td>...</td>
<td>......</td>
<td>15,616</td>
<td>6,687</td>
</tr>
<tr>
<td>1853</td>
<td>...</td>
<td>327</td>
<td>87,145</td>
<td>72,807</td>
<td>1,60,370</td>
</tr>
<tr>
<td>1864</td>
<td>City</td>
<td>1,547</td>
<td>61,294</td>
<td>39,434</td>
<td>1,62,328</td>
</tr>
<tr>
<td></td>
<td>Suburbs</td>
<td>...</td>
<td>22,092</td>
<td>17,374</td>
<td>39,376</td>
</tr>
<tr>
<td>1868</td>
<td>City</td>
<td>1,547</td>
<td>83,346</td>
<td>56,808</td>
<td>1,41,708</td>
</tr>
<tr>
<td></td>
<td>Suburbs</td>
<td>...</td>
<td>......</td>
<td>43,492</td>
<td>1,11,015</td>
</tr>
<tr>
<td>1875</td>
<td>City</td>
<td>...</td>
<td>......</td>
<td>1,54,417</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Suburbs</td>
<td>...</td>
<td>......</td>
<td>1,11,015</td>
<td>1,54,417</td>
</tr>
<tr>
<td>1881</td>
<td>City</td>
<td>1,621</td>
<td>68,173</td>
<td>51,782</td>
<td>1,31,472</td>
</tr>
<tr>
<td></td>
<td>Suburbs</td>
<td>367</td>
<td>30,974</td>
<td>20,737</td>
<td>1,91,918</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1,888</td>
<td>90,046</td>
<td>72,519</td>
<td>1,73,393</td>
</tr>
</tbody>
</table>

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table XX of the Census Report of 1881. The annual birth and death rates per mille of population since 1868 are given on the next page, the basis of calculation being in every case the figures of the most recent Census.

The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

Najafgarh is a small place of about 4,000 inhabitants in the Delhi tahsil, about 17 miles from Delhi by direct road, and 18 vid
Najafgarh town. Nangloi which is the best road. In the latter case there is a metalled road as far as Nangloi, about 10 miles, and the rest is unmetalled. It is accessible with difficulty in the rains, as portions of the road are flooded. The town itself is well wooded, and consists of a collection of native houses with three metalled bázârs, many of the houses in which are built of brick. Two of these bázârs are parallel and the third connecting them forms rather a square than a street.

There is a thâna, school-house, and dispensary in the town. The thâna is an old building, and worth a passing notice. There is an old gateway on the Delhi direct road, which is also a fine building. The Municipal Committee consists of seven members nominated by the Deputy Commissioner with the Commissioner's approval. Its income for the last few years is shown in Table No. XLV, and is principally derived from an octroi tax. The place is really of no importance, and merely happens to be the largest village in the neighbourhood. A metalled road is being made direct between Delhi and Najafgarh, which when finished will no doubt increase its importance. There is a police rest-house at some little distance from the town in the centre of what was formerly a garden. It is used by the district officers. There are very fine ber trees in Najafgarh; their fruit is said to weigh five tolas to a single ber; there is a special family here of Muhammadans, called Mirdhas, who are traditionally measurers of land and crops. They do not get much of this work now, but they claim to have done it in the time of the Muhammadan kings. The population, as ascertained at the enumerations of 1868, 1875, and 1881, is shown below:

<table>
<thead>
<tr>
<th>Limits of Enumeration</th>
<th>Year of Census</th>
<th>Persons</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whole town</td>
<td>1868</td>
<td>3,769</td>
<td>1,774</td>
<td>1,994</td>
</tr>
<tr>
<td></td>
<td>1881</td>
<td>3,999</td>
<td>2,045</td>
<td>1,954</td>
</tr>
<tr>
<td>Municipal limits</td>
<td>1868</td>
<td>2,592</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1875</td>
<td>4,999</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1881</td>
<td>3,999</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. It would appear from information supplied by the Deputy Commissioner that, since 1868, the suburb of Dijáwan Khurd has been brought within Municipal limits. Its population, however, is only 176. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table XX of the Census Report of 1881.

Sunipat is a town of 13,000 inhabitants situated 28 miles north of Delhi. It is approached from the Grand Trunk Road by two metalled roads from the north-west and south-west, each about five miles long. There is a direct road from Delhi, the old Imperial road, but now not much used. The town is surrounded by trees, and in the centre is an eminence on which is situated the taksil and thána, the former flanked by four small towers. On this eminence is also situated the dispensary, shortly to become the Munsiff’s Court, a new dispensary having been built just outside the town. Near to the taksil is the school house. Other prominent objects in the town are the spires of the two Saráogi temples. The Municipal Committee, ten in number, have also a house where they hold their meetings. This house is also used as the Honorary Magistrate’s katcherí; but when the new dispensary is opened, it is expected that a room in the former dispensary will be allotted to them. Its income for the last few years is shown in Table No. XLV, and is mainly derived from an octroi tax. The town is very distinctly divided according to the tribes inhabiting it. The most prosperous portion is that occupied by the bániás, who possess several handsome houses in their quarters and a bázár which appears to thrive. There are no manufactures, but there is a considerable traffic in cloths and metalware brought here from Delhi for distribution. It forms a market for a circuit of seven or eight miles. The population is fairly equally divided between Hindus and Muhammadans, mainly Saiyads. A new canal is about to be opened about three miles off, which it is hoped will increase the prosperity of the agriculturists about Sunipat. In the neighbourhood are some ancient Pathán tombs, one of which has been converted into a rest-house.

In former years the Jamná appears to have flowed under the walls of Sunipat. It is a town of great antiquity, and was founded apparently by the early Aryan settlers. Popular tradition, accepted as true by General Cunningham, identifies it as one of the five pasts mentioned in the Mahábhárat, as demanded by Yudisthira from Daryodhana as the price of peace. Its foundation would thus be placed before the war of the Mahábháratas. The point is, however, doubtful, and Syad Ahmad believes that it was founded by Rája Soní, 13th in descent from Arjuna, brother of Yudisthira. The town is picturesquey situated on the side of a small hill, which, standing out as it does in a level plain, is evidently formed
from débris of buildings that have crumbled to decay on this one site during the town's long life of 3,000 years. In 1866 the villagers, while digging a well from the top of the hill, excavated from a depth of some 70 or 80 feet below the surface a terra-cotta figure of the sun in perfect preservation. General Cunningham pronounced this image to be at least 1,200 years old. In 1871 a hoard of some 1,200 Greco-Bactrian hemi-drachms were also unearthed at Sunipat. The present town is about one square mile in extent. One part is called the Kot, on top of which stand the thana and tahsil; while the other part is known as the Mashhad, or place of martyrdom, where it is said that Nasir-ud-din met his death at the hands of a Hindu Raja. The population, as ascertained at the enumerations of 1868, 1875, and 1881 is shown below:

<table>
<thead>
<tr>
<th>Limits of Enumeration</th>
<th>Year of Census</th>
<th>Persons</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whole town</td>
<td>1868</td>
<td>12,176</td>
<td>5,948</td>
<td>6,228</td>
</tr>
<tr>
<td></td>
<td>1881</td>
<td>13,077</td>
<td>6,449</td>
<td>6,628</td>
</tr>
<tr>
<td>Municipal limits</td>
<td>1868</td>
<td>12,176</td>
<td>5,948</td>
<td>6,228</td>
</tr>
<tr>
<td></td>
<td>1875</td>
<td>13,637</td>
<td>6,739</td>
<td>6,898</td>
</tr>
<tr>
<td></td>
<td>1881</td>
<td>13,077</td>
<td>6,449</td>
<td>6,628</td>
</tr>
</tbody>
</table>

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The Deputy Commissioner in the District Report on the Census of 1881 accounts for the decrease of population by the absence of several large wedding-parties on the night of the last Census. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table XX of the Census Report of 1881. The annual birth and death rates per mille of population since 1868 are given below, the basis of calculation being in every case the figures of the most recent Census:

<table>
<thead>
<tr>
<th>Year</th>
<th>Birth Rates</th>
<th>Death Rates</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Persons</td>
<td>Males</td>
</tr>
<tr>
<td>1868</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1869</td>
<td></td>
<td>31</td>
</tr>
<tr>
<td>1870</td>
<td>32</td>
<td>34</td>
</tr>
<tr>
<td>1871</td>
<td>33</td>
<td>37</td>
</tr>
<tr>
<td>1872</td>
<td>32</td>
<td>18</td>
</tr>
<tr>
<td>1873</td>
<td>26</td>
<td>16</td>
</tr>
<tr>
<td>1874</td>
<td>34</td>
<td>20</td>
</tr>
<tr>
<td>1875</td>
<td>35</td>
<td>20</td>
</tr>
<tr>
<td>1876</td>
<td>30</td>
<td>15</td>
</tr>
<tr>
<td>1877</td>
<td>31</td>
<td>18</td>
</tr>
<tr>
<td>1878</td>
<td>32</td>
<td>18</td>
</tr>
<tr>
<td>1879</td>
<td>23</td>
<td>12</td>
</tr>
<tr>
<td>1880</td>
<td>27</td>
<td>13</td>
</tr>
<tr>
<td>1881</td>
<td>28</td>
<td>21</td>
</tr>
<tr>
<td>Average</td>
<td>30</td>
<td>17</td>
</tr>
</tbody>
</table>
The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

Faridábád is a small town of 7,500 inhabitants, about 16 miles south-west of Delhi. It is approached from the Delhi-Mathrah road by two short branches south-east and north-east, each about a mile in length. The two are continuous, and form a loop going through the main bazaar of the town. The main bazar is a fairly broad street with houses built of brick on each side. About half way along this bazaar another bazaar branches out on one side leading past the post office, school, rest-house and dispensary to a large house belonging to the zaildár. It is a handsome collection of buildings with a mosque attached, partly in the European style. Opposite where this bazar branches off is a large mosque with a tank in front of it, built by one Shaikh Farid from whom the town derives its name. There is a théana and the remains of an old serai. The Municipal Committee consists of eight members, appointed by the local Government on the joint recommendation of the Commissioner and Deputy Commissioner. Its income for the last few years is shown in Table No. XLV, and is derived from an octroi tax. Just outside the town is a large tank, partly pakka, but somewhat choked up with mud. In this town the Hindus slightly preponderate. With the exception of the main bazaar, the houses are mostly of mud and mean in appearance. There is no trade in the town, nor is there likely to be, as it is off the main road. Faridábád is said to have been founded in 1607 A.D., by Shekh Farid, treasurer of Jehángir, for the purpose of protecting the high road, which passes through the town, from robbers. He built a fort, tank, and masjid. In later times it was the head-quarters of a parganah, which was held in jagir by the Rája of Ballabgarh, till it was resummed on the confiscation of his estates after the Mutiny. The population, as ascertained at the enumerations of 1868, 1875 and 1881 is shown below:

<table>
<thead>
<tr>
<th>Limits of Enumeration</th>
<th>Year of census</th>
<th>Persons</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whole town</td>
<td>1868</td>
<td>7,990</td>
<td>4,003</td>
<td>3,988</td>
</tr>
<tr>
<td></td>
<td>1881</td>
<td>7,427</td>
<td>2,804</td>
<td>3,623</td>
</tr>
<tr>
<td>Municipal limits</td>
<td>1868</td>
<td>7,990</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1875</td>
<td>7,585</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1881</td>
<td>7,427</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The Deputy Commissioner wrote as follows in the District Report on the Census of 1881 regarding the decrease of population: “The decrease in Faridábád is easy of explanation. In the years 1871, 1872 and 1873, the death-rate was very high; in the last year it rose to 98 per mille, owing to an outbreak of fever. The town is not prospering. Since the diversion of the Delhi and Mathrah road,
Chapter VI.

Towns, Municipalities and Cantonments.

Town of Ballabgarh.

which formerly passed through it, its trade has suffered, and the
place is less frequented than formerly." The constitution of the
population by religion and the number of occupied houses are shown
in Table No. XLIII. Details of sex will be found in Table XX of
the Census Report of 1881.

Ballabgarh is a town of 5,800 inhabitants, 22 miles from Delhi
along the Delhi-Mathra road, on the east side of the road. It is the
head-quarters of a tahsil, and possesses a thana, school, distillery and
dispensary. For the purpose of describing the town, it may be divided
into two parts, the town proper and the fort outside the town and
between it and the main road. The town itself is a collection of
mean houses, but has two broad bazaars crossing one another at right
angles, and forming a small square in the centre. From these bazaars
issue smaller streets, but all at right angles to the main bazaars with a
wall at the end of each. The town is said to have derived its regular
shape from having been built on the model of Jaipur. There is
an encamping ground on the main road. The Municipal Committee
consists of eight members appointed by the local Government on
the joint recommendation of the Commissioner and Deputy Com-
misssioner. Its income for the last few years is shown in Table No. XLV,
and is derived from an octroi tax. The fort, which is outside the
town, contains the palace of the former Rájá. He was hung for
lukewarm conduct in the Mutiny, and his estate confiscated. His wife
now lives in the town on a pension of Rs. 500 a month. The palace
consisted of several houses, of which all except one have fallen to
ruins. This is a square, two-storeyed building built of white sand-
stone, with carved doors and a courtyard in the centre. On one
side is the tahsil with the treasury, and on the other the Munsiff’s
Court, and above this the police post house. Outside this is a build-
ing now used as a thana. The fort is surrounded by a stone wall
about 30 feet high. The town is inhabited mostly by agricultur-
ists, and is said to have fallen off much in importance since the
absorption into British territory.

Ballabgarh* is not an ancient town at all. The earliest account
of its becoming important shows that in 1705 GopáI Singh, a Tawáitia
Ját zamindár of the village ÁIáwalpur, came over and settled in Sihi
near Ballabgarh, having turned out the Tagah cultivators of that place.
As he waxed strong by plundering travellers on the Mathrah road,
which passes by Sihi, he was able to attack Amjad, the Rájpút Chaud-
dhri, and with the aid of the Gújars of Tígaon to kill him. Murtaza
Khán, the local Government officer of Faridábád, tried to make
matters quiet by appointing GopáI Singh Chaudhri of the Faridábád
parqanah, with a cess of one anna in the rupee on the revenue. This
was in 1710. In 1711 GopáI Singh died, and was succeeded by his
son Charandás. Charandás, seeing how weak the imperial grasp
was growing even in the nearer districts, appropriated the revenue
and openly refused to make it over to Murtaza Khán. He was, how-
ever, seized, and in 1714 imprisoned by the latter in Faridábád fort,
and he remained there some little time till his son Balrám, duping

* The name is probably a corruption from Balrámgarh, the fort of Balrám, its
founder.
the Muhammadan officer, under pretence of paying a ransom, set him at liberty. Father and son then obtained the aid of the Bhartpur Rája Súrajmál and killed Murtaza Khán. The ascendency of the Bhartpur chief continued down to 1738; in the next year the Delhi king gave the titles of Naib Bakhshí, and Ráo to Balrám, and it was to celebrate the acquisition of these honors that Balrám built the stone fort-palace of Ballabgarh. But he was not allowed long to enjoy his rank, for he was killed in return for his murder of Murtaza Khán by the son of his victim Akbar Mahmúd. His sons Krishan Singh and Bishan Singh remained in possession of the Ballabgarh fort, and they were in 1762 nominated killádár aur názím of this parganáh by the Mahárájá of Bhartpur. In 1774, however, he dismissed them from his service, and they died just at the same time. Next year Ajít Singh, son of Krishan Singh, and Híra Singh, son of Ráo Kishandás, presented themselves before the Emperor at Delhi, and agreed to deliver possession of the Ballabgarh parganáh to the royal authority. Accordingly Najaf Khán of the imperial establishment was deputed to take it. Ajít Singh was appointed killádár and názím of Ballabgarh, while Híra Singh was taken away by the Nawáb Najaf Khán to Agra. The next year he came back, and Ajít Singh was formally entitled Rája, and Híra Singh was called Rája and also 'Sálár Jang.' The revenue of Ballabgarh was estimated at Rs. 1,20,000, and it was made an istimár tenure of 60,000 rupees. Meanwhile the administration of the country had come into the hands of Mádhoji Scindia, and he remitted the amount taken as istimárí. In 1793 Ajít Singh was murdered by his brother Zálím, but was succeeded by his son Bahádár Singh. In 1803 on the approach of General Lake, Bahádár Singh sent his son Pirthi Singh, and Híra Singh sent his son Gangá Parshád to the English army. Pirthi Singh was killed at the battle of Dara Mukandára, and Gangá Parshád ran away. It appeared that Híra Singh was in collusion with the Mahrattas, and he was therefore turned out of office, Bahádár Singh being confirmed in it, 12th December 1804, and received next year the grant of parganáhs Páli and Pákál in return for undertaking the police arrangements of the road. This Rája built the town of Ballabgarh, which is also called Rámgunj.

Bahádár Singh died in 1806. Naráyan Singh, his son, succeeded, but died also in the same year. Anrúd Singh took the Ráj, and ruled till 1818. His minor son Sáhib Singh came next, and the widow of Anrúd Singh built a chhatrí in memory of her deceased husband, with a pakká tank. Sáhib Singh died childless in 1825, and was succeeded by his uncle Rám Singh. In the time of this prince the parganáh of Páli Pákál was resumed by the Government, the

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* The story goes that he promised to pay a large amount in cash directly his father was freed. To carry out the agreement it was stipulated that the captive should be set at liberty directly the silver came into the hands of his captors. He was brought guarded by the side of the Tank near Ballabgarh, and when the cart bringing the treasure had come up, and one or two bags of rupees had been examined, Charandás was let go. He immediately made off on a fleet horse with his son. The other bags were found to contain patac.
Magistrate of Delhi undertaking the charge of the police of the environs of the city (1827). Faridabadd meanwhile was left in his charge, and he was considered responsible for maintaining the public peace on the Mathrah road between the limits of Burhiyakā-pul, and manzil Pirhala in Palwal. Rām Singh died in 1829, and Nāhar Singh, his son, came to power. The earlier years of his reign saw great mischief and intrigue, caused by Abhe Rām and Pirthi Singh, the ministers, through whose mismanagement debts were contracted on account of the Estate. “In 1839 Abhe Rām was dismissed, and “Nawal Singh, the maternal uncle of Nāhar Singh, having come into “power, he ejected Pirthi Singh also, and in conjunction with Rām- “parshad, nephew to Deo Kanwar, became the actual ruler, though “all acts continued to be done in the name of Rājā Nāhar Singh.”

In 1840 Nawal Singh becoming absolute, disputes ran high, and disorganisation increasing, the British Agent was appealed to, and our interference sought. Enquiries were instituted through a special Commissioner, deputed to Ballabgarh, and the management of the territory was experimentally entrusted to Kanwar Madho Singh, a grand-nephew of Rājā Bahādar Singh, the first chief (within the time of our influence); but the plan failed, and parganah Faridabadd was taken under direct British management. The young Rājā however, protested against this arrangement, and as he had attained his majority, and urged his competency to manage his own affairs, the territory was restored to him. Yet, after a long reign, he was implicated in correspondence with the mutineers in 1857, and was hanged. The rāj was confiscated, but the Rāní dowager, Rāní Kishan Kanwar, was allowed to reside in Ballabgarh, and she has recently bought the zamindāri rights from Government for Rs. 64,500. She herselfs gets a pension of Rs. 500 a month.

<table>
<thead>
<tr>
<th>Limits of Enumeration</th>
<th>Year of Census</th>
<th>Persons</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whole town</td>
<td>1868</td>
<td>6,281</td>
<td>3,175</td>
<td>3,106</td>
</tr>
<tr>
<td></td>
<td>1881</td>
<td>5,821</td>
<td>3,114</td>
<td>2,707</td>
</tr>
<tr>
<td>Municipal limits</td>
<td>1868</td>
<td>6,281</td>
<td>.......</td>
<td>.......</td>
</tr>
<tr>
<td></td>
<td>1875</td>
<td>6,671</td>
<td>.......</td>
<td>.......</td>
</tr>
<tr>
<td></td>
<td>1881</td>
<td>5,821</td>
<td>.......</td>
<td>.......</td>
</tr>
</tbody>
</table>

The population, as ascertained at the enumerations of 1868 1875, and 1881 is shown in the margin.

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The figures for the population within municipal limits, according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The Deputy Commissioner wrote as follows in the District Report on the Census of 1881 regarding the decrease of population:

“In Ballabgarh the rate of mortality was also high, especially during 1872, when it rose to 64 per mille. The population, however, seems soon to have recovered itself, as in 1875 it amounted to 6,671, or 390 more than in 1868. Between 1875 and 1881 it fell to 5,821, that is, 460 less than it
was in 1868. This decrease is not so easily accounted for. One reason assigned for it is the cessation of Settlement operations. Ballabgarh being the head-quarters of the tahsil, large numbers of persons, including the Settlement amla, patawirs, their families, and persons interested in Settlement operations, not permanently residing in the town, were collected there when the Census was taken in 1875. The absence of these persons in 1881 would, however, scarcely account for such a large decrease as 850, or nearly 13 per cent. in the population during the intervening six years."

The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table XX of the Census Report of 1881.
Table No. V, showing the DISTRIBUTION of POPULATION.

<table>
<thead>
<tr>
<th>District</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total square miles</td>
<td></td>
<td>12,762</td>
<td>424</td>
<td>454</td>
<td>368</td>
</tr>
<tr>
<td>Cultivated square miles</td>
<td></td>
<td>8,312</td>
<td>223</td>
<td>Do.</td>
<td>Do.</td>
</tr>
<tr>
<td>Culturable square miles</td>
<td></td>
<td>544</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Square miles under crops</td>
<td></td>
<td>643,515</td>
<td>217,092</td>
<td>184,835</td>
<td>128,578</td>
</tr>
<tr>
<td>(average 1877 to 1881)</td>
<td></td>
<td>200,717</td>
<td>140,410</td>
<td>173,738</td>
<td>125,639</td>
</tr>
<tr>
<td>Total population</td>
<td></td>
<td>504</td>
<td>736</td>
<td>411</td>
<td>558</td>
</tr>
<tr>
<td>Urban population</td>
<td></td>
<td>365</td>
<td>239</td>
<td>283</td>
<td>254</td>
</tr>
<tr>
<td>Rural population</td>
<td></td>
<td>239</td>
<td>497</td>
<td>167</td>
<td>304</td>
</tr>
<tr>
<td>Total population per square</td>
<td></td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>mile</td>
<td></td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Rural population per square</td>
<td>701</td>
<td>241</td>
<td>253</td>
<td>237</td>
<td></td>
</tr>
<tr>
<td>mile</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Towns & Villages:
- Over 10,000 souls
- 5,000 to 10,000
- 3,000 to 5,000
- 2,000 to 3,000
- 1,000 to 2,000
- 500 to 1,000
- Under 500

Total

Note.—These figures are taken from Tables Nos. I and XVIII of the Census of 1881, except the cultivated, culturable, and crop areas, which are taken from Tables Nos. I and XLIV of the Administration Report.

Table No. VI, showing MIGRATION.

<table>
<thead>
<tr>
<th>District</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gurgaon</td>
<td></td>
<td>20,416</td>
<td>14,394</td>
<td>556</td>
<td>560</td>
<td>14,121</td>
<td>1,229</td>
<td>33,365</td>
</tr>
<tr>
<td>Karnal</td>
<td></td>
<td>7,406</td>
<td>5,872</td>
<td>135</td>
<td>358</td>
<td>1,051</td>
<td>6,329</td>
<td>46</td>
</tr>
<tr>
<td>Hisar</td>
<td></td>
<td>1,602</td>
<td>1,080</td>
<td>526</td>
<td>660</td>
<td>1,068</td>
<td>599</td>
<td>5</td>
</tr>
<tr>
<td>Rohtak</td>
<td></td>
<td>20,068</td>
<td>20,510</td>
<td>286</td>
<td>259</td>
<td>12,867</td>
<td>10,730</td>
<td>375</td>
</tr>
<tr>
<td>Umballa</td>
<td></td>
<td>569</td>
<td>1,433</td>
<td>631</td>
<td>580</td>
<td>450</td>
<td>76</td>
<td>13</td>
</tr>
<tr>
<td>Lahore</td>
<td></td>
<td>1,580</td>
<td>2,035</td>
<td>565</td>
<td>620</td>
<td>542</td>
<td>29</td>
<td>16</td>
</tr>
<tr>
<td>Native States</td>
<td></td>
<td>4,223</td>
<td>4,236</td>
<td>576</td>
<td>549</td>
<td>2,755</td>
<td>1,673</td>
<td>23</td>
</tr>
<tr>
<td>N. W. P. and Oudh</td>
<td></td>
<td>52,818</td>
<td>43,000</td>
<td>424</td>
<td>453</td>
<td>20,926</td>
<td>9,703</td>
<td>14,083</td>
</tr>
<tr>
<td>Rajputana</td>
<td></td>
<td>18,918</td>
<td>9,500</td>
<td>553</td>
<td>547</td>
<td>12,735</td>
<td>2,608</td>
<td>2,593</td>
</tr>
</tbody>
</table>

Note.—These figures are taken from Table No. XI of the Census Report of 1881.
### Table No. VII, showing RELIGION and SEX.

<table>
<thead>
<tr>
<th>District</th>
<th>Persons</th>
<th>Males</th>
<th>Females</th>
<th>Delhi</th>
<th>Sonepat</th>
<th>Ballabgarh</th>
<th>Villages</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>645,515</td>
<td>344,010</td>
<td>301,505</td>
<td>317,882</td>
<td>186,835</td>
<td>138,878</td>
<td>430,758</td>
</tr>
<tr>
<td>Persons</td>
<td>558,072</td>
<td>340,420</td>
<td>217,652</td>
<td>367,739</td>
<td>199,343</td>
<td>168,396</td>
<td>315,655</td>
</tr>
<tr>
<td>Males</td>
<td>200,400</td>
<td>122,543</td>
<td>77,857</td>
<td>87,175</td>
<td>55,103</td>
<td>30,420</td>
<td>20,483</td>
</tr>
<tr>
<td>Females</td>
<td>200,400</td>
<td>122,543</td>
<td>77,857</td>
<td>87,175</td>
<td>55,103</td>
<td>30,420</td>
<td>20,483</td>
</tr>
<tr>
<td>Hindu</td>
<td>482,932</td>
<td>290,045</td>
<td>222,887</td>
<td>230,543</td>
<td>154,689</td>
<td>108,291</td>
<td>276,603</td>
</tr>
<tr>
<td>Sikh</td>
<td>920</td>
<td>847</td>
<td>73</td>
<td>892</td>
<td>77</td>
<td>47</td>
<td>31</td>
</tr>
<tr>
<td>Jains</td>
<td>7,326</td>
<td>3,836</td>
<td>3,490</td>
<td>3,345</td>
<td>2,546</td>
<td>246</td>
<td>3,383</td>
</tr>
<tr>
<td>Buddhists</td>
<td>27</td>
<td>23</td>
<td>4</td>
<td>27</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zoroastrians</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moslems</td>
<td>140,920</td>
<td>77,505</td>
<td>63,415</td>
<td>81,105</td>
<td>28,048</td>
<td>50,177</td>
<td>65,599</td>
</tr>
<tr>
<td>Christians</td>
<td>2,017</td>
<td>1,525</td>
<td>492</td>
<td>1,478</td>
<td>5</td>
<td>104</td>
<td>122</td>
</tr>
<tr>
<td>Others and unspecified</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>European &amp; Eurasian Christians</td>
<td>1,183</td>
<td>794</td>
<td>388</td>
<td>1,094</td>
<td>4</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Sums</td>
<td>144,199</td>
<td>74,535</td>
<td>69,664</td>
<td>88,157</td>
<td>26,673</td>
<td>29,289</td>
<td>62,754</td>
</tr>
<tr>
<td>Sinhales</td>
<td>5,134</td>
<td>4,010</td>
<td>1,124</td>
<td>1,767</td>
<td>912</td>
<td>455</td>
<td>1,080</td>
</tr>
<tr>
<td>Wahabis</td>
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</table>

Note.—These figures are taken from Tables Nos. III, IIIA, IIIB of the Census of 1881.

### Table No. VIII, showing LANGUAGES.

<table>
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<th>Language</th>
<th>District</th>
<th>Delhi</th>
<th>Sonepat</th>
<th>Ballabgarh</th>
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<tbody>
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<td></td>
<td></td>
<td>637,783</td>
<td>212,782</td>
<td>186,614</td>
</tr>
<tr>
<td>Hindustani</td>
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<td>1,319</td>
<td>65</td>
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<tr>
<td>Bagri</td>
<td></td>
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<td>1,917</td>
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<td>6</td>
<td>1</td>
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<tr>
<td>Pahari</td>
<td></td>
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<td>44</td>
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<td>1</td>
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<tr>
<td>Sindhi</td>
<td></td>
<td>47</td>
<td>45</td>
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<td>1,023</td>
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<td>English</td>
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Note.—These figures are taken from Table No. IX of the Census Report for 1881.
### Table No. IX, showing MAJOR CASTES and TRIBES.

<table>
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<th>Serial No. in Census Table No. VIII.A.</th>
<th>Castes or tribes</th>
<th>Total Persons</th>
<th>Males</th>
<th>Females</th>
<th>Hindu</th>
<th>Sikh</th>
<th>Jain</th>
<th>Mussalmann</th>
<th>Proportion per mile of population</th>
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<td>Pathan</td>
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<td>800</td>
<td>241</td>
<td>10</td>
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<td>Jat</td>
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<td>52,322</td>
<td>1031</td>
<td>543</td>
<td>15</td>
<td>56</td>
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<td>4,739</td>
<td>435</td>
<td>125</td>
<td>5</td>
<td>30</td>
<td>532</td>
</tr>
<tr>
<td>34</td>
<td>Meo</td>
<td>9,887</td>
<td>5,148</td>
<td>4,739</td>
<td>435</td>
<td>125</td>
<td>5</td>
<td>30</td>
<td>532</td>
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<td>7,774</td>
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<td>0</td>
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<td>181</td>
<td>12</td>
<td>9</td>
<td>15</td>
</tr>
<tr>
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<td>Madari</td>
<td>3,744</td>
<td>2,134</td>
<td>1,610</td>
<td>2,013</td>
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<td>9</td>
<td>15</td>
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<td>15</td>
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**Note:** These figures are taken from Table No. VIII.A of the Census of 1881.

### Table No. IXA, showing MINOR CASTES and TRIBES.

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<th>Persons</th>
<th>Males</th>
<th>Females</th>
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<td>Mirasi</td>
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<td>866</td>
<td>890</td>
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<td>842</td>
<td>830</td>
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<td>Paagi, miscellaneous &amp; unspecified</td>
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<td>601</td>
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</tr>
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<td>Chitamba</td>
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<td>1,321</td>
<td>1,108</td>
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<td>Mallah</td>
<td>749</td>
<td>396</td>
<td>353</td>
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<td>Manasir</td>
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<td>388</td>
<td>354</td>
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<td>55</td>
<td>Mpa</td>
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<td>347</td>
<td>319</td>
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<td>396</td>
<td>353</td>
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<td>Bhut</td>
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<td>755</td>
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<td>751</td>
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<td>748</td>
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<td>Reya</td>
<td>1,065</td>
<td>567</td>
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</table>

**Note:** These figures are taken from Table No. VIII.A of the Census of 1881.
Table No. X, showing CIVIL CONDITION.

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<th>4</th>
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<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>DETAILS</strong></td>
<td><strong>SINGLE</strong></td>
<td><strong>MARRIED</strong></td>
<td><strong>WIDOWED</strong></td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td><strong>MALES</strong></td>
<td><strong>FEMALES</strong></td>
<td><strong>MALES</strong></td>
<td><strong>FEMALES</strong></td>
<td><strong>MALES</strong></td>
<td><strong>FEMALES</strong></td>
</tr>
<tr>
<td>All religions</td>
<td>144,807</td>
<td>82,737</td>
<td>169,497</td>
<td>166,350</td>
<td>30,527</td>
<td>49,882</td>
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<td>104,502</td>
<td>55,494</td>
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<td>92</td>
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<td>25,503</td>
<td>26,909</td>
<td>5,278</td>
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<td>302</td>
<td>445</td>
<td>330</td>
<td>55</td>
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Note.—These figures are taken from Table No. VI of the Census Report.

Table No. XI, showing BIRTHS and DEATHS.

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<th>4</th>
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<th>6</th>
<th>7</th>
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<th>9</th>
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</tr>
</thead>
<tbody>
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<td><strong>YEARS</strong></td>
<td><strong>TOTAL BIRTHS REGISTERED</strong></td>
<td><strong>TOTAL DEATHS REGISTERED</strong></td>
<td><strong>TOTAL DEATHS FROM CHOLERA</strong></td>
<td><strong>SMALL-POX</strong></td>
<td><strong>FEVER</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
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<td>FEMALES</td>
<td>PERSONS</td>
<td>MALES</td>
<td>FEMALES</td>
<td>PERSONS</td>
<td>MALES</td>
<td>FEMALES</td>
<td>PERSONS</td>
</tr>
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<td>16,062</td>
<td>768</td>
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<td>12,666</td>
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<td>30,548</td>
<td>845</td>
<td>22,729</td>
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<td>8,709</td>
<td>18,843</td>
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Note.—These figures are taken from Tables Nos. I, II, VII, VIII, and IX of the Sanitary Report.

Table No. XI A, showing MONTHLY DEATHS from ALL CAUSES.

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<td><strong>1878</strong></td>
<td><strong>1879</strong></td>
<td><strong>1880</strong></td>
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<td><strong>TOTAL</strong></td>
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<td>1,468</td>
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</tr>
<tr>
<td>April</td>
<td>1,158</td>
<td>1,758</td>
<td>2,150</td>
<td>2,767</td>
<td>1,718</td>
<td>9,622</td>
</tr>
<tr>
<td>May</td>
<td>1,485</td>
<td>2,632</td>
<td>3,117</td>
<td>3,903</td>
<td>1,601</td>
<td>11,443</td>
</tr>
<tr>
<td>June</td>
<td>899</td>
<td>1,509</td>
<td>2,308</td>
<td>3,003</td>
<td>1,601</td>
<td>11,443</td>
</tr>
<tr>
<td>July</td>
<td>2,064</td>
<td>3,679</td>
<td>4,645</td>
<td>6,359</td>
<td>1,838</td>
<td>14,570</td>
</tr>
<tr>
<td>August</td>
<td>699</td>
<td>1,283</td>
<td>1,982</td>
<td>2,663</td>
<td>1,084</td>
<td>7,564</td>
</tr>
<tr>
<td>September</td>
<td>699</td>
<td>1,283</td>
<td>1,982</td>
<td>2,663</td>
<td>1,084</td>
<td>7,564</td>
</tr>
<tr>
<td>October</td>
<td>1,084</td>
<td>2,087</td>
<td>3,171</td>
<td>4,067</td>
<td>1,388</td>
<td>15,123</td>
</tr>
<tr>
<td>November</td>
<td>1,084</td>
<td>2,087</td>
<td>3,171</td>
<td>4,067</td>
<td>1,388</td>
<td>15,123</td>
</tr>
<tr>
<td>December</td>
<td>2,741</td>
<td>3,635</td>
<td>6,376</td>
<td>8,359</td>
<td>2,859</td>
<td>18,366</td>
</tr>
<tr>
<td>Total</td>
<td>10,062</td>
<td>23,799</td>
<td>45,654</td>
<td>60,548</td>
<td>23,022</td>
<td>188,866</td>
</tr>
</tbody>
</table>

Note.—These figures are taken from Table No. III of the Sanitary Report.
Table No. XLVA, showing MANUFACTURES.

<table>
<thead>
<tr>
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<th>3</th>
<th>4</th>
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<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Silk</td>
<td>Cotton</td>
<td>Wool</td>
<td>Other Fabrics</td>
<td>Paper</td>
<td>Wood</td>
</tr>
<tr>
<td>Number of mills and large factories</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of private looms or small works</td>
<td>101</td>
<td>168</td>
<td>5</td>
<td>15</td>
<td>7</td>
<td>71</td>
</tr>
<tr>
<td>Number of workmen in Male</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>large works. { Female</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of workmen in small works or independent artisans.</td>
<td>310</td>
<td>692</td>
<td>18</td>
<td>42</td>
<td>29</td>
<td>263</td>
</tr>
<tr>
<td>Value of plant in large works</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Estimated annual out-turn of all works in rupees.</td>
<td>1,92,502</td>
<td>1,32,781</td>
<td>3,906</td>
<td>5,494</td>
<td>8,896</td>
<td>1,18,554</td>
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</table>

<table>
<thead>
<tr>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of mills and large factories</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of private looms or small works</td>
<td>102</td>
<td>118</td>
<td>40</td>
<td>46</td>
<td>206</td>
</tr>
<tr>
<td>Number of workmen in Male</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>large works. { Female</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of workmen in small works or independent artisans.</td>
<td>335</td>
<td>432</td>
<td>109</td>
<td>207</td>
<td>1,564</td>
</tr>
<tr>
<td>Value of plant in large works</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Estimated annual out-turn of all works in rupees.</td>
<td>66,666</td>
<td>211,669</td>
<td>78,355</td>
<td>42,567</td>
<td>8,07,606</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>14</th>
<th>15</th>
<th>16</th>
<th>17</th>
<th>18</th>
<th>19</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oil-pressing and refining.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pashmina and shawls.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carpets.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gold, silver, and jewellery.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other manufactures.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Number of mills and large factories |   |   |   |   |   |
| Number of private looms or small works | 62 | 14 | 700 | 170 | 2,026 |
| Number of workmen in Male |   |   |   |   |   |
| large works. { Female |   |   |   |   |   |
| Number of workmen in small works or independent artisans. | 148 | 59 | 2,450 | 350 | 8,323 |
| Value of plant in large works |   |   |   |   |   |
| Estimated annual out-turn of all works in rupees. | 1,30,666 | 11,928 | 55,97,200 | 2,00,400 | 72,77,568 |

Note.—These figures are taken from the Report on Internal Trade and Manufactures for 1881-82.
<table>
<thead>
<tr>
<th>Delhi</th>
<th>Allipur</th>
<th>11</th>
<th>Allipur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rat</td>
<td>21</td>
<td>10</td>
<td>Rat.</td>
</tr>
<tr>
<td>Bonepat</td>
<td>36</td>
<td>17</td>
<td>Bonepat.</td>
</tr>
<tr>
<td>Lasauni</td>
<td>33</td>
<td>21</td>
<td>Lasauni.</td>
</tr>
<tr>
<td>Kalligathi</td>
<td>37</td>
<td>20</td>
<td>Kalligathi.</td>
</tr>
<tr>
<td>Bhagtaon</td>
<td>34</td>
<td>25</td>
<td>Bhagtaon.</td>
</tr>
<tr>
<td>Thana Khurd</td>
<td>24</td>
<td>18</td>
<td>Thana Khurd</td>
</tr>
<tr>
<td>Janu</td>
<td>37</td>
<td>20</td>
<td>Janu.</td>
</tr>
<tr>
<td>Saridhana</td>
<td>47</td>
<td>20</td>
<td>Saridhana.</td>
</tr>
<tr>
<td>Bhat</td>
<td>37</td>
<td>37</td>
<td>Bhat.</td>
</tr>
<tr>
<td>Gomur</td>
<td>25</td>
<td>24</td>
<td>Gomur.</td>
</tr>
<tr>
<td>Jhindpur</td>
<td>34</td>
<td>15</td>
<td>Jhindpur.</td>
</tr>
<tr>
<td>Baswana</td>
<td>26</td>
<td>7</td>
<td>Baswana.</td>
</tr>
<tr>
<td>Narola</td>
<td>17</td>
<td>8</td>
<td>Narola.</td>
</tr>
<tr>
<td>Tikri Kahan</td>
<td>17</td>
<td>10</td>
<td>Tikri Kahan.</td>
</tr>
<tr>
<td>Naglot Jat</td>
<td>11</td>
<td>11</td>
<td>Naglot Jat.</td>
</tr>
<tr>
<td>Najafgarh</td>
<td>17</td>
<td>13</td>
<td>Najafgarh.</td>
</tr>
<tr>
<td>Palan</td>
<td>12</td>
<td>23</td>
<td>Palan.</td>
</tr>
<tr>
<td>Basi</td>
<td>10</td>
<td>21</td>
<td>Basi.</td>
</tr>
<tr>
<td>Mahrud</td>
<td>11</td>
<td>22</td>
<td>Mahrud.</td>
</tr>
<tr>
<td>Fall</td>
<td>23</td>
<td>44</td>
<td>Fall.</td>
</tr>
<tr>
<td>Dhanj</td>
<td>23</td>
<td>44</td>
<td>Dhanj.</td>
</tr>
<tr>
<td>Badarpur</td>
<td>11</td>
<td>22</td>
<td>Badarpur.</td>
</tr>
<tr>
<td>Faridabad</td>
<td>16</td>
<td>27</td>
<td>Faridabad.</td>
</tr>
<tr>
<td>Ballabgarh</td>
<td>22</td>
<td>33</td>
<td>Ballabgarh.</td>
</tr>
<tr>
<td>Majhoali</td>
<td>23</td>
<td>49</td>
<td>Majhoali.</td>
</tr>
<tr>
<td>Chauk</td>
<td>24</td>
<td>45</td>
<td>Chauk.</td>
</tr>
<tr>
<td>Fatehpur Billoh</td>
<td>20</td>
<td>41</td>
<td>Fatehpur Billoh.</td>
</tr>
<tr>
<td>Dhandasa</td>
<td>27</td>
<td>28</td>
<td>Dhandasa.</td>
</tr>
</tbody>
</table>
### Table No. XI B, showing MONTHLY DEATHS from FEVER.

<table>
<thead>
<tr>
<th>Month</th>
<th>1877</th>
<th>1878</th>
<th>1879</th>
<th>1880</th>
<th>1881</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>640</td>
<td>777</td>
<td>1,670</td>
<td>1,632</td>
<td>1,314</td>
<td>6,572</td>
</tr>
<tr>
<td>February</td>
<td>442</td>
<td>620</td>
<td>1,503</td>
<td>1,408</td>
<td>1,249</td>
<td>5,667</td>
</tr>
<tr>
<td>March</td>
<td>655</td>
<td>777</td>
<td>1,632</td>
<td>1,408</td>
<td>1,249</td>
<td>5,667</td>
</tr>
<tr>
<td>April</td>
<td>717</td>
<td>906</td>
<td>1,995</td>
<td>1,609</td>
<td>1,314</td>
<td>5,732</td>
</tr>
<tr>
<td>May</td>
<td>682</td>
<td>563</td>
<td>1,664</td>
<td>1,417</td>
<td>1,201</td>
<td>5,210</td>
</tr>
<tr>
<td>June</td>
<td>697</td>
<td>563</td>
<td>1,664</td>
<td>1,417</td>
<td>1,201</td>
<td>5,210</td>
</tr>
<tr>
<td>July</td>
<td>509</td>
<td>639</td>
<td>2,098</td>
<td>1,094</td>
<td>805</td>
<td>4,140</td>
</tr>
<tr>
<td>August</td>
<td>589</td>
<td>639</td>
<td>2,098</td>
<td>1,094</td>
<td>805</td>
<td>4,140</td>
</tr>
<tr>
<td>September</td>
<td>530</td>
<td>639</td>
<td>2,098</td>
<td>1,094</td>
<td>805</td>
<td>4,140</td>
</tr>
<tr>
<td>October</td>
<td>522</td>
<td>639</td>
<td>2,098</td>
<td>1,094</td>
<td>805</td>
<td>4,140</td>
</tr>
<tr>
<td>November</td>
<td>915</td>
<td>574</td>
<td>1,378</td>
<td>1,378</td>
<td>1,378</td>
<td>7,262</td>
</tr>
<tr>
<td>December</td>
<td>1,253</td>
<td>2,784</td>
<td>5,945</td>
<td>1,429</td>
<td>2,084</td>
<td>11,457</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>8,255</td>
<td>22,729</td>
<td>35,365</td>
<td>15,517</td>
<td>15,784</td>
<td>97,740</td>
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</table>

*Note:—These figures are taken from Table No. IX of the Sanitary Report.*

### Table No. XII, showing INFIRMITIES.

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<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>1. All religions</td>
<td>150</td>
<td>70</td>
<td>1,516</td>
<td>2,880</td>
<td>1,198</td>
<td>1,201</td>
<td>1,314</td>
<td>1,314</td>
<td>1,314</td>
</tr>
<tr>
<td>2. Hindu</td>
<td>104</td>
<td>52</td>
<td>1,105</td>
<td>1,114</td>
<td>119</td>
<td>119</td>
<td>119</td>
<td>119</td>
<td>119</td>
</tr>
<tr>
<td>3. Sikh</td>
<td>43</td>
<td>21</td>
<td>1,283</td>
<td>1,283</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>4. Mussulman</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
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</tbody>
</table>

*Note:—These figures are taken from Tables Nos. XIV to XVII of the Census of 1881.*

### Table No. XIII, showing EDUCATION.

<table>
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<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. All religions</td>
<td>6,448</td>
<td>16,678</td>
<td>293</td>
<td>539</td>
<td>Musalman</td>
<td>1,984</td>
<td>3,202</td>
<td>153</td>
<td>133</td>
<td></td>
</tr>
<tr>
<td>2. Hindu</td>
<td>4,007</td>
<td>8,513</td>
<td>41</td>
<td>129</td>
<td>Talati</td>
<td>4,691</td>
<td>7,490</td>
<td>267</td>
<td>500</td>
<td></td>
</tr>
<tr>
<td>3. Sikh</td>
<td>164</td>
<td>346</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4. Buddhist</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
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</tbody>
</table>

*Note:—These figures are taken from Table No. XIII of the Census of 1881.*

### Table No. XIV, showing detail of SURVEYED and ASSESSED AREA.

<table>
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<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Irrigated</td>
<td>By Government works</td>
<td>By private individuals</td>
<td>Unirrigated</td>
<td>Totaalized</td>
<td>Cultivable</td>
<td>Uncultivable</td>
<td>Total uncultivated</td>
<td>Total area assessed</td>
<td>Gross assessment</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1864-69</td>
<td>152,175</td>
<td>84,060</td>
<td>218,632</td>
<td>255,353</td>
<td>105,197</td>
<td>14,944</td>
<td>119,176</td>
<td>219,417</td>
<td>614,672</td>
<td>520,690</td>
<td>1,236</td>
</tr>
<tr>
<td></td>
<td>1873-74</td>
<td>156,515</td>
<td>94,577</td>
<td>301,092</td>
<td>332,374</td>
<td>14,450</td>
<td>14,884</td>
<td>156,901</td>
<td>246,345</td>
<td>617,615</td>
<td>540,254</td>
<td>1,566</td>
</tr>
<tr>
<td></td>
<td>1879-79</td>
<td>150,345</td>
<td>80,375</td>
<td>382,054</td>
<td>255,670</td>
<td>10,115</td>
<td>13,642</td>
<td>232,560</td>
<td>257,575</td>
<td>605,935</td>
<td>505,600</td>
<td>1,509</td>
</tr>
</tbody>
</table>

*Note:—These figures are taken from Table No. VIII of the Administration Report, except the last column, which is taken from Table No. I of the same Report.*
### Table No. XV, showing TENURES held direct from Government as they stood in 1878-79.

<table>
<thead>
<tr>
<th>NATURE OF TENURE</th>
<th>WHOLE DISTRICT</th>
<th>TAHSEL DELHI</th>
<th>TAHSEL SONEPAT</th>
<th>TAHSEL BALLABHAGH</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No. of estates</td>
<td>No. of villages</td>
<td>No. of holders or shareholders</td>
<td>Gross area in acres</td>
</tr>
<tr>
<td>A. Estates not being village communities, and paying in common (Zamindari).</td>
<td>10</td>
<td>10</td>
<td>229</td>
<td>14,295</td>
</tr>
<tr>
<td>B. Proprietary cultivating village communities.</td>
<td>84</td>
<td>94</td>
<td>2,339</td>
<td>45,892</td>
</tr>
<tr>
<td>C. Patyllari.</td>
<td>69</td>
<td>75</td>
<td>5,012</td>
<td>50,012</td>
</tr>
<tr>
<td>E. Mixed or super-fect paraalari or Mapurekara.</td>
<td>423</td>
<td>428</td>
<td>53,062</td>
<td>392,504</td>
</tr>
<tr>
<td>F. Grantees of Government not falling under any previous class, and paying revenue direct to Government in the position of.</td>
<td>3</td>
<td>3</td>
<td>11</td>
<td>3,235</td>
</tr>
<tr>
<td>I. Proprietors, including individuals rewarded for service or otherwise, but not purchasers of Government waste.</td>
<td>5</td>
<td>5</td>
<td>1</td>
<td>4,194</td>
</tr>
<tr>
<td>G. Landholders who have retained the revenue and are not members of any village community nor included in any previous class.</td>
<td>13</td>
<td>48</td>
<td>700,035</td>
<td>700,035</td>
</tr>
</tbody>
</table>

**Note.** These figures are taken from Table No. XXXIII of the Revenue Report for 1878-79.
Table No. XVI, showing TENURES not held direct from Government as they stood in 1878-79.

### NATURE OF TENURE

#### A.—TENANTS WITH RIGHT OF OCCUPANCY.

1. **Paying rent in cash.**
   - (a) Paying the amount of Government revenue only to the proprietors.
   - (b) Paying such amount, plus a cash Malikanah.
   - (c) Paying at stated cash rates per acre.
   - (d) Paying lump sums (cash) for their holdings.

   **District Delhi:**
   - No. of holdings: 20,682
   - Acres of land held: 71,156

   **Tahsil Delhi:**
   - No. of holdings: 2,562
   - Acres of land held: 12,069

   **Tahsil Sultanpur:**
   - No. of holdings: 2,624
   - Acres of land held: 9,865

   **Tahsil Batala:**
   - No. of holdings: 2,129
   - Acres of land held: 9,022

   **Total paying rent in cash:**
   - 23,004
   - 102,454

2. **Paying rent in kind.**
   - (a) Paying a stated share of the produce in kind.
   - (b) Paying ½ produce and more.
   - (c) Paying and less than ½ produce.

   **Total paying rent in kind:**
   - 1,064
   - 5,756

**Grand Total of Tenants with rights of occupancy:**

- 23,168
- 108,210

#### B.—TENANTS HOLDING CONDITIONALLY.

1. For life
   - 11
   - 7

2. Subject to service and payment of rent
   - 8
   - 7

#### C.—TENANTS AT-WILL

1. Paying in cash
   - 0,791
   - 23,541

2. Paying in kind
   - (a) Paying ½ produce and more
   - (b) Paying less than ½ produce

   **Total:**
   - 1,163
   - 5,869

#### D.—PARTIES HOLDING AND CULTIVATING SERVICE-GRANTS FROM PROPRIETORS FREE OF ALL REVENUE

1. Shankar or Dharmarth
   - 901
   - 1,155

2. Conditional on service
   - 214
   - 588

**Grand Total of Tenures:**

- 47,545
- 138,482

*Note:* These figures are taken from Table No. XXXIV of the Revenue Report.
Table No. XVII, showing GOVERNMENT LANDS.

<table>
<thead>
<tr>
<th>District</th>
<th>No. of estates</th>
<th>Total acres</th>
<th>Cultivated.</th>
<th>Drainage.</th>
<th>Remaining acres.</th>
<th>Average annual income in rupees up to 1880-81.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whole District</td>
<td>24</td>
<td>4,168</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tahsil Delhi</td>
<td>22</td>
<td>4,127</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sonepat</td>
<td>9</td>
<td>98</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ballabgarh</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>65</strong></td>
<td><strong>9,453</strong></td>
<td></td>
<td></td>
<td></td>
<td><strong>1,519,519</strong></td>
</tr>
</tbody>
</table>

Note.—These figures are taken from Table No. IX of the Revenue Report of 1881-82.

Table No. XIX, showing LAND ACQUIRED by GOVERNMENT.

<table>
<thead>
<tr>
<th>Purpose for which acquired</th>
<th>Acres acquired</th>
<th>Compensation paid, in rupees</th>
<th>Reduction of revenue, in rupees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Roads</td>
<td>660</td>
<td>15,767</td>
<td>731</td>
</tr>
<tr>
<td>Canals</td>
<td>4,385</td>
<td>4,210,108</td>
<td>5,096</td>
</tr>
<tr>
<td>State Railways</td>
<td>337</td>
<td>1,780,145</td>
<td>5,005</td>
</tr>
<tr>
<td>Guaranteed Railways</td>
<td>319</td>
<td>6,914,504</td>
<td>5,005</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>94</td>
<td>39,364</td>
<td>457</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>6,113</strong></td>
<td><strong>9,33,776</strong></td>
<td><strong>7,505</strong></td>
</tr>
</tbody>
</table>

Note.—These figures are taken from Table No. XI of the Revenue Report.

Table No. XX, showing ACRES UNDER CROPS.

<table>
<thead>
<tr>
<th>YEARS</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13</th>
<th>14</th>
<th>15</th>
<th>16</th>
</tr>
</thead>
<tbody>
<tr>
<td>1872-74</td>
<td>525,256</td>
<td>32,280</td>
<td>108,322</td>
<td>47,700</td>
<td>48,055</td>
<td>14,500</td>
<td>70,040</td>
<td>37,615</td>
<td>13,000</td>
<td>1,510</td>
<td>41,000</td>
<td>12,000</td>
<td>60,922</td>
<td>11,360</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1873-75</td>
<td>525,256</td>
<td>32,280</td>
<td>108,322</td>
<td>47,700</td>
<td>48,055</td>
<td>14,500</td>
<td>70,040</td>
<td>37,615</td>
<td>13,000</td>
<td>1,510</td>
<td>41,000</td>
<td>12,000</td>
<td>60,922</td>
<td>11,360</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1874-76</td>
<td>525,256</td>
<td>32,280</td>
<td>108,322</td>
<td>47,700</td>
<td>48,055</td>
<td>14,500</td>
<td>70,040</td>
<td>37,615</td>
<td>13,000</td>
<td>1,510</td>
<td>41,000</td>
<td>12,000</td>
<td>60,922</td>
<td>11,360</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1875-76</td>
<td>525,256</td>
<td>32,280</td>
<td>108,322</td>
<td>47,700</td>
<td>48,055</td>
<td>14,500</td>
<td>70,040</td>
<td>37,615</td>
<td>13,000</td>
<td>1,510</td>
<td>41,000</td>
<td>12,000</td>
<td>60,922</td>
<td>11,360</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1876-77</td>
<td>525,256</td>
<td>32,280</td>
<td>108,322</td>
<td>47,700</td>
<td>48,055</td>
<td>14,500</td>
<td>70,040</td>
<td>37,615</td>
<td>13,000</td>
<td>1,510</td>
<td>41,000</td>
<td>12,000</td>
<td>60,922</td>
<td>11,360</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1877-78</td>
<td>525,256</td>
<td>32,280</td>
<td>108,322</td>
<td>47,700</td>
<td>48,055</td>
<td>14,500</td>
<td>70,040</td>
<td>37,615</td>
<td>13,000</td>
<td>1,510</td>
<td>41,000</td>
<td>12,000</td>
<td>60,922</td>
<td>11,360</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1878-79</td>
<td>525,256</td>
<td>32,280</td>
<td>108,322</td>
<td>47,700</td>
<td>48,055</td>
<td>14,500</td>
<td>70,040</td>
<td>37,615</td>
<td>13,000</td>
<td>1,510</td>
<td>41,000</td>
<td>12,000</td>
<td>60,922</td>
<td>11,360</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1879-80</td>
<td>525,256</td>
<td>32,280</td>
<td>108,322</td>
<td>47,700</td>
<td>48,055</td>
<td>14,500</td>
<td>70,040</td>
<td>37,615</td>
<td>13,000</td>
<td>1,510</td>
<td>41,000</td>
<td>12,000</td>
<td>60,922</td>
<td>11,360</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1880-81</td>
<td>525,256</td>
<td>32,280</td>
<td>108,322</td>
<td>47,700</td>
<td>48,055</td>
<td>14,500</td>
<td>70,040</td>
<td>37,615</td>
<td>13,000</td>
<td>1,510</td>
<td>41,000</td>
<td>12,000</td>
<td>60,922</td>
<td>11,360</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1881-82</td>
<td>525,256</td>
<td>32,280</td>
<td>108,322</td>
<td>47,700</td>
<td>48,055</td>
<td>14,500</td>
<td>70,040</td>
<td>37,615</td>
<td>13,000</td>
<td>1,510</td>
<td>41,000</td>
<td>12,000</td>
<td>60,922</td>
<td>11,360</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note.—These figures are taken from Table No. XLI of the Administration Report.
Table No. XXI, showing RENT RATES and AVERAGE YIELD.

<table>
<thead>
<tr>
<th>Nature of crop</th>
<th>Rent per acre of land</th>
<th>Average produce per acre as estimated in 1881-82.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Maximum</td>
<td>A.</td>
</tr>
<tr>
<td>Rice</td>
<td>Maximum</td>
<td>10</td>
</tr>
<tr>
<td>Indigo</td>
<td>Maximum</td>
<td>4</td>
</tr>
<tr>
<td>Cotton</td>
<td>Maximum</td>
<td>4</td>
</tr>
<tr>
<td>Sugar</td>
<td>Maximum</td>
<td>15</td>
</tr>
<tr>
<td>Opium</td>
<td>Maximum</td>
<td>5</td>
</tr>
<tr>
<td>Tobacco</td>
<td>Maximum</td>
<td>12</td>
</tr>
<tr>
<td>Wheat</td>
<td>Maximum</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Unirrigated</td>
<td>5</td>
</tr>
<tr>
<td>Inferior</td>
<td>Maximum</td>
<td>4</td>
</tr>
<tr>
<td>grains</td>
<td>Unirrigated</td>
<td>2</td>
</tr>
<tr>
<td>Oil seeds</td>
<td>Maximum</td>
<td>2</td>
</tr>
<tr>
<td>Fibres</td>
<td>Maximum</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Unirrigated</td>
<td>2</td>
</tr>
<tr>
<td>Grum</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Barley</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bajra</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jowar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vegetables</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tea</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note.—These figures are taken from Table No. XLVI of the Administration Report.

Table No. XXII, showing NUMBER of STOCK.

<table>
<thead>
<tr>
<th>KIND OF STOCK</th>
<th>WHOLE DISTRICT FOR THE YEARS</th>
<th>TAHSILS FOR THE YEAR 1878-79</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1868-69</td>
<td>1873-74</td>
</tr>
<tr>
<td>Cows and bullocks</td>
<td>151,494</td>
<td>139,500</td>
</tr>
<tr>
<td>Horses</td>
<td>1,011</td>
<td>1,000</td>
</tr>
<tr>
<td>Ponies</td>
<td>1,283</td>
<td>900</td>
</tr>
<tr>
<td>Donkeys</td>
<td>3,450</td>
<td>4,250</td>
</tr>
<tr>
<td>Sheep and goats</td>
<td>60,982</td>
<td>59,828</td>
</tr>
<tr>
<td>Pigs</td>
<td>22,741</td>
<td></td>
</tr>
<tr>
<td>Camels</td>
<td>716</td>
<td>600</td>
</tr>
<tr>
<td>Carts</td>
<td>6,528</td>
<td>3,350</td>
</tr>
<tr>
<td>Ploughs</td>
<td>26,290</td>
<td>24,800</td>
</tr>
<tr>
<td>Boats</td>
<td>38</td>
<td>37</td>
</tr>
</tbody>
</table>

Note.—These figures are taken from Table No. XLV of the Administration Report.
Table No. XXIII, showing OCCUPATIONS of MALES.

<table>
<thead>
<tr>
<th>Nature of occupations</th>
<th>Number of towns</th>
<th>Number of villages</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Males above 15 years of age</strong></td>
<td><strong>2</strong></td>
<td><strong>3</strong></td>
<td><strong>4</strong></td>
</tr>
<tr>
<td><strong>1</strong> Total population</td>
<td>74,441,149,866</td>
<td>224,247</td>
<td></td>
</tr>
<tr>
<td><strong>2</strong> Agricultural, whether simple or combined</td>
<td>71,360</td>
<td>443,747</td>
<td>221,009</td>
</tr>
<tr>
<td><strong>3</strong> Civil Administration</td>
<td>4,994</td>
<td>98,245</td>
<td>12,910</td>
</tr>
<tr>
<td><strong>4</strong> Army</td>
<td>1,256</td>
<td>72</td>
<td>1,227</td>
</tr>
<tr>
<td><strong>5</strong> Religion</td>
<td>1,958</td>
<td>4,487</td>
<td>5,458</td>
</tr>
<tr>
<td><strong>6</strong> Barbers</td>
<td>1,173</td>
<td>788</td>
<td>2,511</td>
</tr>
<tr>
<td><strong>7</strong> Other professions</td>
<td>1,941</td>
<td>2,035</td>
<td>4,528</td>
</tr>
<tr>
<td><strong>8</strong> Money-lenders, general traders, peddlers, etc.</td>
<td>2,031</td>
<td>2,035</td>
<td>4,517</td>
</tr>
<tr>
<td><strong>9</strong> Dealers in grain and flour</td>
<td>2,657</td>
<td>4,690</td>
<td>1,653</td>
</tr>
<tr>
<td><strong>10</strong> Corn-grinders, parchers, etc</td>
<td>436</td>
<td>721</td>
<td>1,157</td>
</tr>
<tr>
<td><strong>11</strong> Confectioners, grocers, etc.</td>
<td>2,683</td>
<td>2,683</td>
<td>5,336</td>
</tr>
<tr>
<td><strong>12</strong> Carriers and boatmen</td>
<td>2,167</td>
<td>2,167</td>
<td>4,268</td>
</tr>
<tr>
<td><strong>13</strong> Landowners</td>
<td>847</td>
<td>53,838</td>
<td>54,900</td>
</tr>
<tr>
<td><strong>14</strong> Tenants</td>
<td>2,145</td>
<td>24,680</td>
<td>24,925</td>
</tr>
<tr>
<td><strong>15</strong> Joint-cultivators</td>
<td>29</td>
<td>1,715</td>
<td>1,744</td>
</tr>
</tbody>
</table>

Note.—These figures are taken from Table No. XII A of the Census Report of 1881.

Table No. XXIV, showing MANUFACTURES.

<table>
<thead>
<tr>
<th>Silk</th>
<th>Cotton</th>
<th>Wood</th>
<th>Other fabrics</th>
<th>Paper</th>
<th>Wood</th>
<th>Iron</th>
<th>Brass and copper</th>
<th>Build.</th>
<th>Dyeing</th>
<th>Dyeing and manufacturing of dyes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Number of mills and factories</strong></td>
<td>112</td>
<td>2,016</td>
<td>72</td>
<td>121</td>
<td>7</td>
<td>1,227</td>
<td>919</td>
<td>122</td>
<td>227</td>
<td>567</td>
</tr>
<tr>
<td><strong>Number of private looms or small works</strong></td>
<td>112</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Number of workmen Male in large works</strong></td>
<td>224</td>
<td>4,734</td>
<td>168</td>
<td>220</td>
<td>20</td>
<td>2,186</td>
<td>1,209</td>
<td>438</td>
<td>468</td>
<td>1,704</td>
</tr>
<tr>
<td><strong>Number of workmen in small works or independent artisans</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Value of plant in large works</strong></td>
<td>1,995,828</td>
<td>3,743,350</td>
<td>9,178</td>
<td>15,835</td>
<td>12,964</td>
<td>2,415,445</td>
<td>1,554,483</td>
<td>2,172,770</td>
<td>91,000</td>
<td>1,024,822</td>
</tr>
<tr>
<td><strong>Estimated annual out-turn of all works in repous</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note.—These figures are taken from the Report on Internal Trade and Manufactures for 1881-82.

Table No. XXV, showing RIVER TRAFFIC.

<table>
<thead>
<tr>
<th>From</th>
<th>To</th>
<th>PRINCIPAL MERCHANDISE CARRIED</th>
<th>Average duration of Voyage in days</th>
<th>Distance in miles</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Baghat, Zullah Morari, Jumnaopur, Chetak Sonopur</strong></td>
<td><strong>Delhi</strong></td>
<td>Wheat, grain, barley and corn</td>
<td>30</td>
<td>150</td>
</tr>
<tr>
<td><strong>Delhi</strong></td>
<td><strong>Agra</strong></td>
<td></td>
<td>10</td>
<td>150</td>
</tr>
<tr>
<td><strong>Agra</strong></td>
<td><strong>Delhi</strong></td>
<td>Slabs and grinding stones</td>
<td>4 or 5 days, through the Agra Canal</td>
<td>20</td>
</tr>
</tbody>
</table>

Note.—These figures are taken from pages 759, 760 of the Famine Report.
### Table No. XXVI, showing RETAIL PRICES.

#### NUMBER OF SEERS AND CANTHAKS PER RUPEE.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>S. Ch.</td>
<td>S. Ch.</td>
<td>S. Ch.</td>
<td>S. Ch.</td>
<td>S. Ch.</td>
<td>S. Ch.</td>
<td>S. Ch.</td>
<td>S. Ch.</td>
<td>S. Ch.</td>
<td>S. Ch.</td>
<td>S. Ch.</td>
<td>S. Ch.</td>
<td>S. Ch.</td>
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<tr>
<td>1880-81</td>
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<td>1881-82</td>
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<td>13</td>
<td>14</td>
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<td>3</td>
</tr>
</tbody>
</table>

*Notes:* The figures for the first ten years are taken from a statement published by Government (Punjab Government No. 309 of 19th August 1872), and represent the average prices for the 12 months of each year. The figures for the last ten years are taken from Table No. XXVII of the Administration Report, and represent prices as they stood on the 1st January of each year.
Table No. XXVII, showing PRICE of LABOUR.

<table>
<thead>
<tr>
<th>Year</th>
<th>Skilled</th>
<th>Unskilled</th>
<th>Camel's per day</th>
<th>Donkey's per score per day</th>
<th>Boat's per day</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Highest</td>
<td>Lowest</td>
<td>Highest</td>
<td>Lowest</td>
<td>Highest</td>
</tr>
<tr>
<td>1868-69</td>
<td>0 8 0 2 0</td>
<td>0 4 0 2 0</td>
<td>1 12 0</td>
<td>0 8 0 6 0</td>
<td>3 12 0</td>
</tr>
<tr>
<td>1873-74</td>
<td>0 6 0 2 0</td>
<td>0 3 0 2 0</td>
<td>1 12 0</td>
<td>0 8 0 6 0</td>
<td>3 12 0</td>
</tr>
<tr>
<td>1878-79</td>
<td>0 6 0 2 0</td>
<td>0 3 0 2 0</td>
<td>1 12 0</td>
<td>0 8 0 6 0</td>
<td>3 12 0</td>
</tr>
<tr>
<td>1880-81</td>
<td>0 6 0 2 0</td>
<td>0 3 0 2 0</td>
<td>1 12 0</td>
<td>0 8 0 6 0</td>
<td>3 12 0</td>
</tr>
<tr>
<td>1881-82</td>
<td>0 6 0 2 0</td>
<td>0 3 0 2 0</td>
<td>1 12 0</td>
<td>0 8 0 6 0</td>
<td>3 12 0</td>
</tr>
</tbody>
</table>

Note.—These figures are taken from Table No. XLVIII of the Administration Report.

Table No. XXVIII, showing REVENUE COLLECTED.

<table>
<thead>
<tr>
<th>Year</th>
<th>Fixed Land Revenue</th>
<th>Fluctuating and Miscellaneous Land Revenue</th>
<th>Tributes</th>
<th>Excise</th>
<th>Stamps</th>
<th>Total Collections</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Spirits</td>
<td>Drugs</td>
<td></td>
</tr>
<tr>
<td>1868-69</td>
<td>8,70,681</td>
<td>13,214</td>
<td></td>
<td>25,192</td>
<td>37,641</td>
<td>1,92,434</td>
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<tr>
<td>1869-70</td>
<td>8,70,685</td>
<td>10,156</td>
<td></td>
<td>27,046</td>
<td>32,319</td>
<td>1,45,265</td>
</tr>
<tr>
<td>1870-71</td>
<td>8,70,685</td>
<td>7,374</td>
<td></td>
<td>28,422</td>
<td>28,702</td>
<td>1,41,245</td>
</tr>
<tr>
<td>1871-72</td>
<td>8,70,681</td>
<td>7,261</td>
<td></td>
<td>28,422</td>
<td>28,702</td>
<td>1,41,245</td>
</tr>
<tr>
<td>1872-73</td>
<td>8,70,682</td>
<td>8,677</td>
<td></td>
<td>27,046</td>
<td>32,319</td>
<td>1,45,265</td>
</tr>
<tr>
<td>1873-74</td>
<td>8,70,681</td>
<td>10,281</td>
<td></td>
<td>28,422</td>
<td>28,702</td>
<td>1,41,245</td>
</tr>
<tr>
<td>1874-75</td>
<td>8,70,682</td>
<td>8,974</td>
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<td>27,046</td>
<td>32,319</td>
<td>1,45,265</td>
</tr>
<tr>
<td>1875-76</td>
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<td>6,266</td>
<td></td>
<td>27,046</td>
<td>32,319</td>
<td>1,45,265</td>
</tr>
<tr>
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<td>10,269</td>
<td></td>
<td>28,422</td>
<td>28,702</td>
<td>1,41,245</td>
</tr>
<tr>
<td>1877-78</td>
<td>8,70,682</td>
<td>12,040</td>
<td></td>
<td>28,422</td>
<td>28,702</td>
<td>1,41,245</td>
</tr>
<tr>
<td>1878-79</td>
<td>8,70,682</td>
<td>20,508</td>
<td></td>
<td>28,422</td>
<td>28,702</td>
<td>1,41,245</td>
</tr>
<tr>
<td>1879-80</td>
<td>8,70,682</td>
<td>7,292</td>
<td></td>
<td>27,046</td>
<td>32,319</td>
<td>1,45,265</td>
</tr>
<tr>
<td>1880-81</td>
<td>8,70,682</td>
<td>64,875</td>
<td></td>
<td>28,422</td>
<td>28,702</td>
<td>1,41,245</td>
</tr>
<tr>
<td>1881-82</td>
<td>7,94,175</td>
<td>21,979</td>
<td></td>
<td>27,046</td>
<td>32,319</td>
<td>1,45,265</td>
</tr>
</tbody>
</table>

Note.—These figures are taken from Table No. XLIV of the Revenue Report. The following revenue is excluded:—
"Canal, Forests, Customs and Salt, Assessed Taxes, Fees, Cones."

Table No. XXIX, showing REVENUE DERIVED from LAND.

<table>
<thead>
<tr>
<th>Year</th>
<th>Fixed land revenue (exclusive)</th>
<th>Fluctuating and miscellaneous land revenue</th>
<th>Revenue of grazings</th>
<th>Revenue of waste lands</th>
<th>Water Revenue</th>
<th>Miscellaneous revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>By caumans</td>
<td>By grazing land</td>
<td>Of woods from</td>
<td>Of miscellaneous</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>of estates</td>
<td>of estates</td>
<td>woods and forests</td>
<td>land revenue</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>By caumans of estates</td>
<td>By grazing land of estates</td>
<td>Of woods from woods and forests</td>
<td>Of miscellaneous land revenue</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>By caumans of estates</td>
<td>By grazing land of estates</td>
<td>Of woods from woods and forests</td>
<td>Of miscellaneous land revenue</td>
</tr>
</tbody>
</table>

District Figures.
Total of 5 years—1868-69 to 1872-73... 44,26,697... 49,396... 1,925... 21,459... 8,366... 37,847
Total of 5 years—1873-74 to 1877-78... 44,22,984... 48,875... 2,009... 22,757... 8,479... 33,968
1878-79... 46,32,588... 38,939... 576... 19,637... 6,201... 36,238
1879-80... 48,32,588... 34,395... 3,594... 18,167... 6,533... 34,833
1880-81... 7,93,556... 63,376... 1,524... 1,056... 795... 8,811
1881-82... 7,93,556... 9,981... 829... 875... 6,831... 3,863

Tahsil Totals for 5 years—1877-78 to 1881-82.
Tahsil Delhi... 14,36,996... 49,396... 2,009... 1,011... 21,506... 5,244...
Secerpal... 15,50,362... 35,346... 1,053... 318... 19,167...
Ballabgarh... 7,97,642... 39,350... 1,633... 318... 19,167...

Note.—These figures are taken from Tables Nos. I and III of the Revenue Report.
Table No. XXX, showing ASSIGNED LAND REVENUE.

<table>
<thead>
<tr>
<th>TAHSIL</th>
<th>Whole Villages</th>
<th>Fractional parts of Villages</th>
<th>Plots</th>
<th>Total</th>
<th>PERIOD OF ASSIGNMENT</th>
<th>In perpetuity</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>Area</td>
<td>Revenue</td>
<td>Area</td>
<td>Revenue</td>
<td>Area</td>
<td>Revenue</td>
</tr>
<tr>
<td>Delhi (a)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sonipat (a)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ballabgarh (a)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total District (a)</td>
<td>10,418</td>
<td>24,257</td>
<td>6,231</td>
<td>9,098</td>
<td>22,005</td>
<td>28,564</td>
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</table>

Period of Assignment.—Concluded.

<table>
<thead>
<tr>
<th>TAHSIL</th>
<th>For one life</th>
<th>For more lives than one</th>
<th>During maintenance of Establishment</th>
<th>Pending orders of Government</th>
<th>In perpetuity</th>
<th>For one life</th>
<th>For more lives than one</th>
<th>During maintenance</th>
<th>Pending orders</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Area</td>
<td>Revenue</td>
<td>Area</td>
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<td>Revenue</td>
<td>Area</td>
<td>Revenue</td>
</tr>
<tr>
<td>Delhi (a)</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sonipat (a)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ballabgarh (a)</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total District (a)</td>
<td>5,242</td>
<td>6,346</td>
<td>286</td>
<td>5,123</td>
<td>584</td>
<td>876</td>
<td>2,178</td>
<td>5,734</td>
<td>34</td>
<td>5,163</td>
</tr>
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</table>

Note.—These figures are taken from Table No. XII of the Revenue Report of 1881-82.
(a)—Tahsil details not available.

Table No. XXXI, showing BALANCES, REMISSIONS and TAKAVI.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>Balances of land revenue in rupees</th>
<th>Reductions of fixed and miscellaneous revenue in rupees</th>
<th>Takavi advances in rupees</th>
</tr>
</thead>
<tbody>
<tr>
<td>1868-69</td>
<td>2,506</td>
<td>12</td>
<td>1,887</td>
</tr>
<tr>
<td>1870-71</td>
<td>4,502</td>
<td>23</td>
<td>2,735</td>
</tr>
<tr>
<td>1871-72</td>
<td>1,451</td>
<td>156</td>
<td>539</td>
</tr>
<tr>
<td>1872-73</td>
<td>196</td>
<td>10</td>
<td>100</td>
</tr>
<tr>
<td>1873-74</td>
<td>622</td>
<td>23</td>
<td>500</td>
</tr>
<tr>
<td>1874-75</td>
<td>6,361</td>
<td>67</td>
<td>1,850</td>
</tr>
<tr>
<td>1875-76</td>
<td>9,506</td>
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<td>2,600</td>
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<td>1876-77</td>
<td>36,327</td>
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<td>3,750</td>
</tr>
<tr>
<td>1877-78</td>
<td>13,155</td>
<td>164</td>
<td>3,582</td>
</tr>
<tr>
<td>1878-79</td>
<td>4,447</td>
<td>472</td>
<td>2,288</td>
</tr>
<tr>
<td>1879-80</td>
<td>6,888</td>
<td>472</td>
<td>910</td>
</tr>
<tr>
<td>1880-81</td>
<td>42,040</td>
<td>472</td>
<td>1,850</td>
</tr>
<tr>
<td>1881-82</td>
<td>3,311</td>
<td>910</td>
<td>450</td>
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</table>

Note.—These figures are taken from Tables Nos. I, II, III, and XVI of the Revenue Report.
Table No. XXXII, showing SALES and MORTGAGES of LAND.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>1</th>
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<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
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</tr>
</thead>
<tbody>
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<td></td>
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</tr>
<tr>
<td><strong>DISTRICT FIGURES.</strong></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Total of 3 years—1875-76 to 1877-78</td>
<td>272</td>
<td>8,378</td>
<td>1,592,715</td>
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<tr>
<td>Total of 4 years—1874-75 to 1877-78</td>
<td>97</td>
<td>1,954</td>
<td>20,332</td>
<td>94</td>
<td>1,417</td>
<td>14,998</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1875-76</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td>23</td>
<td>280</td>
<td>22,379</td>
<td></td>
<td></td>
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<tr>
<td>1877-78</td>
<td>43</td>
<td>620</td>
<td>1,000</td>
<td>21</td>
<td>328</td>
<td>19,596</td>
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<tr>
<td>1878-79</td>
<td>44</td>
<td>619</td>
<td>16,129</td>
<td>24</td>
<td>1,347</td>
<td>7,616</td>
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<tr>
<td>1879-80</td>
<td>40</td>
<td>678</td>
<td>32,301</td>
<td>56</td>
<td>572</td>
<td>47,035</td>
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<tr>
<td><strong>Tehsil Totals for 2 years—</strong></td>
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<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>Tehsil Delhi</td>
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<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Sonepat</td>
<td>55</td>
<td>277</td>
<td>26,105</td>
<td>29</td>
<td>90</td>
<td>15,200</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Ballabgarh</td>
<td>59</td>
<td>590</td>
<td>7,516</td>
<td>15</td>
<td>1,200</td>
<td>69,007</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>YEAR.</strong></td>
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<td></td>
<td></td>
<td></td>
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<td></td>
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</tr>
<tr>
<td><strong>MORTGAGES of LAND.—Concluded.</strong></td>
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</tr>
<tr>
<td><strong>DISTRICT FIGURES.</strong></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Total of 6 years—1866-69 to 1872-74</td>
<td>417</td>
<td>5,505</td>
<td>1,55,707</td>
<td>94</td>
<td>2,379</td>
<td>51,064</td>
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<tr>
<td>1867-74</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1870-71</td>
<td>160</td>
<td>806</td>
<td>43,519</td>
<td>26</td>
<td>290</td>
<td>9,057</td>
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<td></td>
<td></td>
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<tr>
<td>1871-72</td>
<td>165</td>
<td>1,256</td>
<td>40,412</td>
<td>32</td>
<td>181</td>
<td>5,099</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1872-73</td>
<td>158</td>
<td>1,940</td>
<td>45,622</td>
<td>21</td>
<td>110</td>
<td>5,566</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1873-74</td>
<td>188</td>
<td>1,444</td>
<td>78,933</td>
<td>39</td>
<td>250</td>
<td>16,814</td>
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</tr>
<tr>
<td><strong>Tehsil Totals for 2 years—</strong></td>
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<td></td>
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<td></td>
<td></td>
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<tr>
<td>Tehsil Delhi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Sonepat</td>
<td>125</td>
<td>1,286</td>
<td>54,902</td>
<td>14</td>
<td>157</td>
<td>16,157</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; Ballabgarh</td>
<td>104</td>
<td>533</td>
<td>44,000</td>
<td>78</td>
<td>236</td>
<td>10,100</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

Note.—Figs. given are from Tables No. XXXV and XXXVI of the Revenue Report. No details for transfers by agriculturists and others, and no figures for redemption are available before 1874-75. The figures for earlier years include all sales and mortgages.

Table No. XXXIII, showing SALE of STAMPS and REGISTRATION of DEEDS.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>INCOME FROM SALES OF STAMPS.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Receipts in rupees</td>
<td>Net income in rupees</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1877-78</td>
<td>1,47,310</td>
<td>53,264</td>
<td>145,224</td>
<td>32,668</td>
<td>3,280</td>
<td>451</td>
<td>306</td>
<td>906</td>
<td>2,286</td>
<td>18,200</td>
<td>4,88,090</td>
<td>24,48,892</td>
<td></td>
</tr>
<tr>
<td>1878-79</td>
<td>1,53,240</td>
<td>58,213</td>
<td>1,23,213</td>
<td>55,358</td>
<td>3,282</td>
<td>528</td>
<td>963</td>
<td>803</td>
<td>5,190</td>
<td>19,230</td>
<td>4,95,410</td>
<td>22,43,682</td>
<td></td>
</tr>
<tr>
<td>1879-80</td>
<td>1,69,946</td>
<td>61,712</td>
<td>1,09,333</td>
<td>66,343</td>
<td>3,284</td>
<td>1,542</td>
<td>350</td>
<td>803</td>
<td>5,190</td>
<td>19,230</td>
<td>4,95,410</td>
<td>22,43,682</td>
<td></td>
</tr>
<tr>
<td>1880-81</td>
<td>1,06,055</td>
<td>61,288</td>
<td>99,359</td>
<td>59,118</td>
<td>3,377</td>
<td>186</td>
<td>404</td>
<td>803</td>
<td>5,190</td>
<td>19,230</td>
<td>4,95,410</td>
<td>22,43,682</td>
<td></td>
</tr>
<tr>
<td>1881-82</td>
<td>1,08,886</td>
<td>11,134</td>
<td>99,321</td>
<td>68,084</td>
<td>3,519</td>
<td>159</td>
<td>472</td>
<td>423</td>
<td>5,190</td>
<td>19,230</td>
<td>4,95,410</td>
<td>22,43,682</td>
<td></td>
</tr>
</tbody>
</table>

Note.—These figures are taken from Appendix A of the Stamp and Tables Nos. II and III of the Registration Report.
### Table No. XXXIII A, showing REGISTRATIONS.

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<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Compulsory</td>
<td></td>
<td></td>
<td>Optional</td>
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</tr>
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<td>Registrar Delhi</td>
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<td></td>
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<td></td>
<td></td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Sub-Registrar Delhi</td>
<td></td>
<td></td>
<td>490</td>
<td>1,071</td>
<td>1,661</td>
<td>511</td>
<td>1,182</td>
</tr>
<tr>
<td>Somepurt</td>
<td></td>
<td></td>
<td>300</td>
<td>1,242</td>
<td>551</td>
<td>260</td>
<td>260</td>
</tr>
<tr>
<td>Total of district</td>
<td>2,440</td>
<td>2,652</td>
<td>4,102</td>
<td>2,584</td>
<td>1,090</td>
<td>4,512</td>
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</tr>
</tbody>
</table>

**Note:** These figures are taken from Table No. I of the Registration Report.

### Table No. XXXIV, showing LICENSE TAX COLLECTIONS.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>Class I</th>
<th>Class II</th>
<th>Class III</th>
<th>Total number of licences</th>
<th>Total number of fees</th>
<th>Total number of villages in which licenses granted</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 Rs. 50</td>
<td>2 Rs. 200</td>
<td>3 Rs. 150</td>
<td>4 Rs. 100</td>
<td>5 Rs. 75</td>
<td>6 Rs. 50</td>
</tr>
<tr>
<td>1878-79</td>
<td>5</td>
<td>13</td>
<td>6</td>
<td>8</td>
<td>71</td>
<td>104</td>
</tr>
<tr>
<td>1879-80</td>
<td>5</td>
<td>14</td>
<td>12</td>
<td>50</td>
<td>72</td>
<td>197</td>
</tr>
<tr>
<td>1880-81</td>
<td>15</td>
<td>10</td>
<td>9</td>
<td>56</td>
<td>43</td>
<td>49</td>
</tr>
<tr>
<td>1881-82</td>
<td>9</td>
<td>14</td>
<td>6</td>
<td>43</td>
<td>49</td>
<td>100</td>
</tr>
<tr>
<td>Total details for Talullah</td>
<td>9</td>
<td>14</td>
<td>5</td>
<td>7</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Talullah Delhi</td>
<td>9</td>
<td>14</td>
<td>5</td>
<td>7</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Somepur</td>
<td>1</td>
<td>8</td>
<td>4</td>
<td>8</td>
<td>80</td>
<td>200</td>
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</tbody>
</table>

### Table No. XXXV, showing EXCISE STATISTICS.

#### FERMENTED LIQUORS.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>Number of distilleries</th>
<th>Number of retail shops</th>
<th>Consumption in gallons</th>
<th>Number of retail licences</th>
<th>Consumption in seconds</th>
<th>Fermented liquors</th>
<th>Drugs</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1877-78</td>
<td>135</td>
<td>125</td>
<td>127</td>
<td>9,524</td>
<td>30,185</td>
<td>222</td>
<td>226</td>
<td>226</td>
</tr>
<tr>
<td>1878-79</td>
<td>148</td>
<td>135</td>
<td>137</td>
<td>10,014</td>
<td>32,782</td>
<td>244</td>
<td>244</td>
<td>244</td>
</tr>
<tr>
<td>1879-80</td>
<td>152</td>
<td>142</td>
<td>146</td>
<td>10,514</td>
<td>35,582</td>
<td>244</td>
<td>244</td>
<td>244</td>
</tr>
<tr>
<td>1880-81</td>
<td>144</td>
<td>136</td>
<td>140</td>
<td>12,144</td>
<td>50,217</td>
<td>244</td>
<td>244</td>
<td>244</td>
</tr>
<tr>
<td>1881-82</td>
<td>142</td>
<td>134</td>
<td>138</td>
<td>12,644</td>
<td>53,382</td>
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<td>244</td>
<td>244</td>
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<tr>
<td>Total Average</td>
<td>148</td>
<td>136</td>
<td>140</td>
<td>12,644</td>
<td>53,382</td>
<td>244</td>
<td>244</td>
<td>244</td>
</tr>
</tbody>
</table>

**Note:** These figures are taken from Tables Nos. I, II, VIII, IX, X of the Excise Report.
Table No. XXXVI, showing DISTRICT FUNDS.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>1874-75</th>
<th>1875-76</th>
<th>1876-77</th>
<th>1877-78</th>
<th>1878-79</th>
<th>1879-80</th>
<th>1880-81</th>
<th>1881-82</th>
</tr>
</thead>
<tbody>
<tr>
<td>Revenue</td>
<td>103,929</td>
<td>97,750</td>
<td>56,965</td>
<td>94,592</td>
<td>85,590</td>
<td>79,014</td>
<td>80,515</td>
<td>84,474</td>
</tr>
<tr>
<td>Misc.</td>
<td>2,508</td>
<td>2,829</td>
<td>3,415</td>
<td>3,086</td>
<td>2,664</td>
<td>2,469</td>
<td>2,454</td>
<td>1,858</td>
</tr>
<tr>
<td>Total</td>
<td>106,437</td>
<td>100,579</td>
<td>60,380</td>
<td>97,678</td>
<td>88,254</td>
<td>81,483</td>
<td>82,969</td>
<td>86,332</td>
</tr>
<tr>
<td>Establish</td>
<td>4,164</td>
<td>1,999</td>
<td>1,581</td>
<td>1,287</td>
<td>1,074</td>
<td>948</td>
<td>929</td>
<td>892</td>
</tr>
<tr>
<td>Dist. ed.</td>
<td>9,063</td>
<td>11,423</td>
<td>12,988</td>
<td>15,933</td>
<td>19,063</td>
<td>14,683</td>
<td>19,413</td>
<td>18,992</td>
</tr>
<tr>
<td>Misc. ed.</td>
<td>363</td>
<td>1,833</td>
<td>3,889</td>
<td>3,076</td>
<td>4,233</td>
<td>3,946</td>
<td>4,034</td>
<td>4,473</td>
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<td>School</td>
<td>1,749</td>
<td>1,203</td>
<td>1,260</td>
<td>206</td>
<td>176</td>
<td>841</td>
<td>560</td>
<td>104</td>
</tr>
<tr>
<td>Total</td>
<td>71,354</td>
<td>72,298</td>
<td>76,304</td>
<td>85,953</td>
<td>92,978</td>
<td>89,125</td>
<td>95,344</td>
<td>101,588</td>
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</table>

Note.—These figures are taken from Appendices A and B to the Annual Review of District Fund operations. * District Post excluded.

Table No. XXXVII, showing GOVERNMENT and AIDED SCHOOLS.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>1877-78</th>
<th>1878-79</th>
<th>1879-80</th>
<th>1880-81</th>
<th>1881-82</th>
</tr>
</thead>
<tbody>
<tr>
<td>Republic</td>
<td>77</td>
<td>85</td>
<td>38</td>
<td>64</td>
<td>57</td>
</tr>
<tr>
<td>Republic</td>
<td>127</td>
<td>142</td>
<td>146</td>
<td>83</td>
<td>89</td>
</tr>
<tr>
<td>Republic</td>
<td>914</td>
<td>797</td>
<td>891</td>
<td>857</td>
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<td>796</td>
<td>891</td>
<td>857</td>
<td>987</td>
</tr>
<tr>
<td>Republic</td>
<td>87</td>
<td>79</td>
<td>89</td>
<td>89</td>
<td>89</td>
</tr>
<tr>
<td>Republic</td>
<td>87</td>
<td>79</td>
<td>89</td>
<td>89</td>
<td>89</td>
</tr>
<tr>
<td>Republic</td>
<td>87</td>
<td>79</td>
<td>89</td>
<td>89</td>
<td>89</td>
</tr>
<tr>
<td>Republic</td>
<td>87</td>
<td>79</td>
<td>89</td>
<td>89</td>
<td>89</td>
</tr>
</tbody>
</table>

N.B.—Since 1879-80, in the case of both Government and Aided Schools, those scholars only who have completed the Middle School course are shown in the returns as attending High Schools, and those only who have completed the Primary School course are shown as attending Middle Schools. Previous to that year, boys attending the Upper Primary Department were included in the returns of Middle Schools, and the case of Institutions under the immediate control of the Education Department, whilst in Institutions under District Officers, boys attending the Upper and Lower Primary Departments were included in Middle Schools. In the case of Aided Institutions, a High School included the Middle and Primary Departments attached to it, and a Middle School, the Primary Department. Before 1879-80, Branches of Government Schools, if supported on the grant-in-aid system, were classed as Aided Schools; in the returns for 1879-80 and subsequent years they have been shown as Government Schools, Branches of English Schools, whether Government or Aided, that were formerly included amongst Vernacular Schools, are now returned as Adventist Schools. Hence the returns before 1879-80 do not afford the means of making a satisfactory comparison with the statistics of subsequent years.

Indigenous Schools and Jail Schools are not included in these returns.
Table No. XXXVIII, showing the working of DISPENSARIES.

<table>
<thead>
<tr>
<th>Name of Dispensary</th>
<th>Class of Dispensary</th>
<th>Men.</th>
<th>Women.</th>
<th>Children.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1877</td>
<td>1878</td>
<td>1879</td>
<td>1880</td>
</tr>
<tr>
<td>Do. Lod Kus</td>
<td>1,477</td>
<td>1,788</td>
<td>2,376</td>
<td>2,109</td>
</tr>
<tr>
<td>Do. Sadar</td>
<td>3,272</td>
<td>3,814</td>
<td>3,528</td>
<td>2,580</td>
</tr>
<tr>
<td>Basar</td>
<td>2,177</td>
<td>2,171</td>
<td>2,784</td>
<td>2,722</td>
</tr>
<tr>
<td>Ballabgarh</td>
<td>3,128</td>
<td>3,608</td>
<td>3,588</td>
<td>3,055</td>
</tr>
<tr>
<td>Sonipat</td>
<td>2,078</td>
<td>2,031</td>
<td>2,075</td>
<td>2,041</td>
</tr>
<tr>
<td>Faridabad</td>
<td>2,177</td>
<td>2,171</td>
<td>2,784</td>
<td>2,722</td>
</tr>
<tr>
<td>Allipur</td>
<td>2,078</td>
<td>2,031</td>
<td>2,075</td>
<td>2,041</td>
</tr>
<tr>
<td>Mahmutli</td>
<td>2,177</td>
<td>2,171</td>
<td>2,784</td>
<td>2,722</td>
</tr>
<tr>
<td>Najaogarh</td>
<td>2,177</td>
<td>2,171</td>
<td>2,784</td>
<td>2,722</td>
</tr>
<tr>
<td>Total</td>
<td>21,824</td>
<td>26,026</td>
<td>25,528</td>
<td>20,530</td>
</tr>
</tbody>
</table>

Table No. XXXIX, showing CIVIL and REVENUE LITIGATION.

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Civil Suits concerning</th>
<th>Value in rupees of Suits concerning</th>
<th>Number of Revenue cases</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Money or mov. property.</td>
<td>Rent and tenancy rights.</td>
<td>Land and revenue, and other matters.</td>
</tr>
<tr>
<td>1878</td>
<td>6,500</td>
<td>442</td>
<td>408</td>
</tr>
<tr>
<td>1879</td>
<td>6,495</td>
<td>500</td>
<td>607</td>
</tr>
<tr>
<td>1880</td>
<td>6,312</td>
<td>1,277</td>
<td>395</td>
</tr>
<tr>
<td>1881</td>
<td>6,321</td>
<td>971</td>
<td>492</td>
</tr>
<tr>
<td>1882</td>
<td>5,784</td>
<td>800</td>
<td>700</td>
</tr>
</tbody>
</table>
### Table No. XL, showing CRIMINAL TRIALS.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1878</td>
<td>1879</td>
<td>1880</td>
<td>1881</td>
<td>1882</td>
<td></td>
</tr>
<tr>
<td><strong>DETAILED:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brought to trial</td>
<td>4,020</td>
<td>4,174</td>
<td>4,421</td>
<td>5,229</td>
<td>5,155</td>
<td></td>
</tr>
<tr>
<td>Discharged</td>
<td>1,178</td>
<td>1,269</td>
<td>1,180</td>
<td>1,745</td>
<td>2,021</td>
<td></td>
</tr>
<tr>
<td>Acquitted</td>
<td>1,114</td>
<td>835</td>
<td>1,011</td>
<td>1,021</td>
<td>947</td>
<td></td>
</tr>
<tr>
<td>Convicted</td>
<td>2,506</td>
<td>1,964</td>
<td>2,561</td>
<td>2,383</td>
<td>2,121</td>
<td></td>
</tr>
<tr>
<td>Committed or referred</td>
<td>9</td>
<td>24</td>
<td>34</td>
<td>42</td>
<td>46</td>
<td></td>
</tr>
<tr>
<td><strong>Summons cases (regular)</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Warrant cases (regular)</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total cases disposed of</strong></td>
<td>5,261</td>
<td>2,544</td>
<td>5,609</td>
<td>5,125</td>
<td>2,940</td>
<td></td>
</tr>
<tr>
<td><strong>Number of persons sentenced to</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Death</td>
<td>4</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Transport for life</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Penal servitude</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Fine under Rs. 10</td>
<td>1,967</td>
<td>1,103</td>
<td>1,137</td>
<td>1,661</td>
<td>1,575</td>
<td></td>
</tr>
<tr>
<td>10 to 50 rupees</td>
<td>216</td>
<td>177</td>
<td>219</td>
<td>216</td>
<td>209</td>
<td></td>
</tr>
<tr>
<td>50 to 100</td>
<td>15</td>
<td>22</td>
<td>18</td>
<td>24</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td>100 to 500</td>
<td>15</td>
<td>17</td>
<td>17</td>
<td>8</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>500 to 1,000</td>
<td>8</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Over 1,000 rupees</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imprisonment under 6 months</td>
<td>260</td>
<td>220</td>
<td>253</td>
<td>216</td>
<td>278</td>
<td></td>
</tr>
<tr>
<td>6 months to 2 years</td>
<td>104</td>
<td>154</td>
<td>141</td>
<td>120</td>
<td>110</td>
<td></td>
</tr>
<tr>
<td>Over 2 years</td>
<td>48</td>
<td>25</td>
<td>33</td>
<td>10</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>Whipping</td>
<td>386</td>
<td>337</td>
<td>211</td>
<td>136</td>
<td>106</td>
<td></td>
</tr>
<tr>
<td>Find sureties of the peace</td>
<td>20</td>
<td>25</td>
<td>25</td>
<td>26</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>Recognition to keep the peace</td>
<td>171</td>
<td>83</td>
<td>86</td>
<td>90</td>
<td>99</td>
<td></td>
</tr>
</tbody>
</table>

Note: These figures are taken from Statements Nos. III and IV of the Criminal Reports for 1878 to 1880, and Nos. IV and V of the Criminal Reports for 1881 and 1882.

### Table No. XLI, showing POLICE INQUIRIES.

<table>
<thead>
<tr>
<th>Nature of offence</th>
<th>1877</th>
<th>1878</th>
<th>1879</th>
<th>1880</th>
<th>1881</th>
<th>1877</th>
<th>1878</th>
<th>1879</th>
<th>1880</th>
<th>1881</th>
<th>1877</th>
<th>1878</th>
<th>1879</th>
<th>1880</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1577</td>
<td>1578</td>
<td>1579</td>
<td>1580</td>
<td>1581</td>
<td>1577</td>
<td>1578</td>
<td>1579</td>
<td>1580</td>
<td>1581</td>
<td>1577</td>
<td>1578</td>
<td>1579</td>
<td>1580</td>
<td>1581</td>
</tr>
<tr>
<td><strong>Number of cases inquired into</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Number of persons arrested or summarised</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Number of persons convicted</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: These figures are taken from Statement A of the Police Report.
Table No. XLII, showing CONVICTS in GAOL.

<table>
<thead>
<tr>
<th>YEAR.</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13</th>
<th>14</th>
</tr>
</thead>
<tbody>
<tr>
<td>1877-78</td>
<td>335</td>
<td>4</td>
<td>784</td>
<td>68</td>
<td>411</td>
<td>525</td>
<td>29</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1878-79</td>
<td>461</td>
<td>21</td>
<td>1,120</td>
<td>49</td>
<td>492</td>
<td>735</td>
<td>28</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1879-80</td>
<td>396</td>
<td>18</td>
<td>818</td>
<td>45</td>
<td>60</td>
<td>109</td>
<td>8</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1880-81</td>
<td>355</td>
<td>16</td>
<td>686</td>
<td>54</td>
<td>132</td>
<td>168</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1881-82</td>
<td>190</td>
<td>21</td>
<td>499</td>
<td>59</td>
<td>168</td>
<td>214</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note.—These figures are compiled from Tables Nos. XXVIII, XXIX, XXX, XXXI, and XXXVII of the Administration Report.

Table No. XLIII, showing the POPULATION of TOWNS.

<table>
<thead>
<tr>
<th>Tahsil.</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Tahsil.</td>
<td>Town.</td>
<td>Total population</td>
<td>Hindu.</td>
<td>Sikh.</td>
<td>Jain.</td>
<td>Musalmans</td>
<td>Other religions</td>
<td>No. of occupied houses</td>
<td>Persons per 100 occupied houses</td>
</tr>
<tr>
<td>Delhi</td>
<td>Delhi</td>
<td>173,593</td>
<td>90,484</td>
<td>856</td>
<td>2,976</td>
<td>72,519</td>
<td>1,858</td>
<td>17,493</td>
<td>924</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Najafgarh</td>
<td>3,000</td>
<td>2,117</td>
<td>15</td>
<td>422</td>
<td>1,640</td>
<td></td>
<td>489</td>
<td>815</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sonipat</td>
<td>13,077</td>
<td>5,297</td>
<td>5</td>
<td>1,011</td>
<td>6,784</td>
<td></td>
<td>2,007</td>
<td>624</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ballabgarh</td>
<td>7,627</td>
<td>5,207</td>
<td>5</td>
<td>1,032</td>
<td>1,958</td>
<td>67</td>
<td>923</td>
<td>605</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ballabgarh</td>
<td>5,281</td>
<td>4,464</td>
<td>5</td>
<td>1,200</td>
<td>1,200</td>
<td></td>
<td>924</td>
<td>605</td>
<td></td>
</tr>
</tbody>
</table>

Note.—These figures are taken from Table No. XX of the Census Report of 1881.
Table No. XLIV, showing BIRTHS and DEATHS for TOWNS.

<table>
<thead>
<tr>
<th>TOWN.</th>
<th>Sex.</th>
<th>Total population by the Census of 1875.</th>
<th>Total births registered during the year.</th>
<th>Total deaths registered during the year.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>1877.</td>
<td>1878.</td>
</tr>
<tr>
<td>Delhi</td>
<td>Male</td>
<td>66,240</td>
<td>2,181</td>
<td>2,907</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>55,707</td>
<td>2,014</td>
<td>2,835</td>
</tr>
<tr>
<td></td>
<td>Suburbs</td>
<td>24,351</td>
<td>1,271</td>
<td>979</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>11,998</td>
<td>944</td>
<td>455</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>9,303</td>
<td>320</td>
<td>344</td>
</tr>
</tbody>
</table>

Note.—These figures are taken from Table No. LVII of the Administration Report.

Table No. XLV, showing MUNICIPAL INCOME.

<table>
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<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Class of Municipality</td>
<td>I. I.</td>
<td>III.</td>
<td>III.</td>
<td>III.</td>
<td>III.</td>
</tr>
<tr>
<td>1879-71</td>
<td>1,50,272</td>
<td>6,119</td>
<td>2,217</td>
<td>1,885</td>
<td></td>
</tr>
<tr>
<td>1877-72</td>
<td>2,20,828</td>
<td>7,510</td>
<td>3,045</td>
<td>1,593</td>
<td></td>
</tr>
<tr>
<td>1872-73</td>
<td>2,20,538</td>
<td>7,843</td>
<td>3,904</td>
<td>1,994</td>
<td></td>
</tr>
<tr>
<td>1873-74</td>
<td>2,60,237</td>
<td>6,410</td>
<td>2,249</td>
<td>2,782</td>
<td></td>
</tr>
<tr>
<td>1874-75</td>
<td>2,79,372</td>
<td>10,416</td>
<td>3,709</td>
<td>2,986</td>
<td></td>
</tr>
<tr>
<td>1875-76</td>
<td>2,65,725</td>
<td>1,958</td>
<td>2,944</td>
<td>8,095</td>
<td></td>
</tr>
<tr>
<td>1876-77</td>
<td>2,96,079</td>
<td>2,116</td>
<td>2,922</td>
<td>9,231</td>
<td></td>
</tr>
<tr>
<td>1877-78</td>
<td>2,56,332</td>
<td>2,445</td>
<td>3,568</td>
<td>9,060</td>
<td></td>
</tr>
<tr>
<td>1878-79</td>
<td>2,15,631</td>
<td>2,090</td>
<td>4,148</td>
<td>7,372</td>
<td></td>
</tr>
<tr>
<td>1879-80</td>
<td>2,26,502</td>
<td>10,416</td>
<td>3,658</td>
<td>7,942</td>
<td></td>
</tr>
<tr>
<td>1880-81</td>
<td>2,71,688</td>
<td>11,405</td>
<td>4,016</td>
<td>7,740</td>
<td></td>
</tr>
<tr>
<td>1881-82</td>
<td>2,76,560</td>
<td>11,266</td>
<td>3,922</td>
<td>7,665</td>
<td></td>
</tr>
</tbody>
</table>
STATISTICAL TABLES

APPENDED TO THE

GAZETTEER

OF THE

DELHI DISTRICT

(INDEX)
### STATISTICAL TABLES

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>II. — Development</td>
<td>iii</td>
<td>XXIII. — Occupations</td>
<td>xiv</td>
</tr>
<tr>
<td>III. — Annual rainfall</td>
<td>iv</td>
<td>XXIV. — Manufactures</td>
<td>ib</td>
</tr>
<tr>
<td>IIIA. — Monthly</td>
<td>ib</td>
<td>XXV. — River traffic</td>
<td>ib</td>
</tr>
<tr>
<td>IIIB. — Seasonal</td>
<td>v</td>
<td>XXVI. — Retail prices</td>
<td>xv</td>
</tr>
<tr>
<td>IV. — Temperature</td>
<td>vi</td>
<td>XXVII. — Price of labour</td>
<td>xvi</td>
</tr>
<tr>
<td>V. — Distribution of population</td>
<td>ib.</td>
<td>XXVIII. — Revenue collections</td>
<td>ib.</td>
</tr>
<tr>
<td>VI. — Migration</td>
<td>vi</td>
<td>XXIX. — Land revenue</td>
<td>ib.</td>
</tr>
<tr>
<td>VII. — Religion and Sex</td>
<td>ib.</td>
<td>XXX. — Assigned revenue</td>
<td>xvii</td>
</tr>
<tr>
<td>VIII. — Language</td>
<td>vii</td>
<td>XXXI. — Balances, remissions, &amp;c.</td>
<td>ib.</td>
</tr>
<tr>
<td>IX. — Major castes and tribes</td>
<td>ib.</td>
<td>XXXII. — Sales and mortgages of land</td>
<td>xviii</td>
</tr>
<tr>
<td>X. — Other</td>
<td>viii</td>
<td>XXXIII. — Stamps and registration</td>
<td>ib.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>XXXIII A. — Registration</td>
<td>xix</td>
</tr>
<tr>
<td></td>
<td></td>
<td>XXXIV. — License tax</td>
<td>ib.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>XXXV. — Excise</td>
<td>ib.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>XXXVI. — District funds</td>
<td>xx</td>
</tr>
</tbody>
</table>

Frontispiece